THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE EDITORS TO THE PUBLIC.

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LEONARD BACON.
JOS. P. THOMPSON.
R. S. STORRS, Jun.

Domestic Correspondence.

For the Independent.

HOME EVANGELIZATION.

FROM A WESTERN CORRESPONDENT.

It is certainly an occasion of devout thanksgiving to God, that there is in all our churches a growing interest in efforts for extending the kingdom of Christ *in our own country*. When we consider our vast influence among the nations, and that astounding rapidity of our growth of which even the imagination has yet formed no adequate conception, we cannot form an overestimate of the pressing urgency of the argument for *Home Evangelization*. That man has little of the Spirit of Christ, whose soul is not deeply stirred by this great theme. When an intelligent Christian prays "thy kingdom come," our own country must occupy a large place in the great petition: and it is gratifying to know that with Christians generally it does occupy a large place.

But is the interest which Christians feel in this subject as intelligent and well informed as it is fervent? Have our modes of religious effort for our own country undergone that careful investigation and thorough discussion which the transcendent importance of the subject calls for? Is there not even some reason to think that there is a disposition to avoid such investigation—that particular minds and circles of mind have become in such manner *committed* to particular modes of effort as to regard them with a selfish partiality, and to treat all attempts, however honest or even wise, to improve our systems of benevolent action, as an encroachment on *their personal rights*, and as the offshoots of an arrogant and revolutionary spirit?

If so, it is surely a state of things most deeply to be deprecated and deplored. The Church in this land has surely no resources to spare. There is need that all our arrangements for the kingdom of Christ should be made under the guidance of the highest wisdom; and even when our resources are disposed of, they are small enough in comparison with the work to be done. Ought not all engaged in this work of benevolence to pray quite as fervently for wisdom in employing the resources of the churches as for an increase of the spirit of liberality in giving?

I have been led to these remarks by the conviction, that relatively the necessity and the utility of efforts for *education* in our new settlements are not appreciated. It is not thought strange that Christians in the new settlements should want help in supporting pastors, or in printing and circulating Bibles and other religious books, or even in providing tracts and Sunday school books; but if called on to aid the cause of education, the question is soon asked, "Is not the West able to take care of herself? Must she be continually calling on us for aid?"

Now, on the very face of the thing, is it more unreasonable that Christians in the new States should need aid in founding schools and colleges than in supporting ministers, furnishing books and tracts, and founding Sunday schools? May not a people that is assumed to be able to found its own colleges be also assumed to be able to found its own Sunday schools? Is it in the nature of the case at all more evident that the West ought to have help in founding Sunday school libraries than libraries for colleges, academies, and theological seminaries?

Let us look at this subject for a moment as it is illustrated by our past history. What has been our main reliance in the past for perpetuating and extending the Gospel in this land? A child can answer—It has been on our churches, our pastors, our schools and our colleges. Have we been mistaken in all this? Would it have been wiser, and happier in result, had our fathers relied less on permanent institutions, and more on printing and circulating books?—less on colleges and more on Sunday schools?—less on a "learned and pious ministry" and more on *exporteurs*? I do not believe that anybody supposes the plan of our ancestors could have been thus changed without consequences the most disastrous.

Can it then be shown that plans which in the past have been wise and salutary are for the future unwise and unworthy of our confidence?—that systems of Christian effort which in the past have made our country the glory of all lands, will in the future prove ineffectual and inert, and leave us an unevangelized people? Or can it be wise to abandon a reliance on institutions which have done so much for us, to depend for the future mainly on those which are untried and of recent origin?

When we send our Home Missionaries into the new settlements, we have either mistaken our man or we send him out with the same principles and the same ends in view which were so near to the hearts of our New England fathers. And if he is alive and intelligent and true to his work, we may be sure he will seize or desire to seize hold of the same instruments which they used, and which proved in their hands instruments of such power. The fundamental principle of his whole life will be *construction*. He will be always a *builder*, till he has built the church—the school—the college—the school of the prophets. And till all these structures are reared in fair proportions and on durable foundations, he will sigh in his spirit because the house of God lieth in waste. If he does not, he should be sent from the field as utterly unfit for a Home Missionary.

In no part of this great work of building the walls of Jerusalem will he be so sure to find the need of aid from abroad as in establishing the higher institutions of learning. The resources needed for his other enterprises are small—they are local in their character and can be sustained on account of their near relations to immediate local interests. But the resources wanted for the higher seminaries of learning are large, and local feeling counteracts instead of aiding his efforts to obtain them. What then shall he—what can he do, but carry this want to his brethren in the older States, and ask their aid? And what must be his disappointment if, in reference to this object peculiarly, he is told to go home—"the West is rich enough to take care of itself?" Will he feel the propriety, the justice, or the wisdom of the answer? Will he not rather be apt to go away with reflections like these? I thought my brethren sent me to the Home Missionary field to lay the permanent foundations of Christian society; but it seems I was quite mistaken. I thought they were sending me out as their agent to found the precious institutions of our New England fathers; but it proves not to be so: they wish to help in establishing Sabbath schools and in circulating books and tracts—they are willing to send out ministers of the Gospel, and give them a very scanty support *for the body*; but they are not disposed to aid them in those great enterprises which have filled New England with light, and made it the center of the great missionary enterprise for the world.

Can missionaries receive such a reply to their applications for aid in these educational enterprises without utter dejection and sickness of heart? And will not the young men of our theological seminaries, seeing that this is the policy of the churches in reference to such enterprises in the Home Missionary field, be deterred from entering it—as certainly as soldiers would be deterred from enlisting in an army which was constantly unsupplied either with arms or ammunition? And is not this very policy, in itself so mistaken, one serious cause of the want of men to engage in the Home Missionary work? For one I cannot doubt it. If we wish to see the day when the choicest young men of our colleges shall crowd to the missionary work by hundreds, let it once be understood that the churches have undertaken the *whole enterprise* in solemn earnest, and will sustain the missionaries in every well devised effort to found the permanent institutions of a Christian civilization wherever the stream of our population shall flow. Let the churches hold forth the *full assurance* that it is their unwavering purpose to extend the institutions of our New England fathers from ocean to ocean, and there will be no "want of men" of the highest talent and promise for every missionary field. Till then I fear "the want of men" will be annually more and more deeply felt, and the calls of our Missionary Boards "for men" more and more unheeded.

Indeed there is no friend of Home Missions who is not deeply interested in securing to our missionaries a deeper and a readier sympathy in their efforts "*to build*" for Christ. To every friend of Home Missions it should be said with earnestness — Your missionary cannot live by "bread alone." He wants help—ready, earnest, sympathizing help, in his efforts to build—to lay foundations and rear durable structures for Christ. Z.

LETTER FROM ILLINOIS.

CHICAGO, Oct., 1849.

The Presbytery of Chicago met here on the 12th of this month. Their first exercise was the dedication of the new church just completed by the First Presbyterian Church and Society. The building fronts the public square, near the center of the city, and has upon one side of it the Methodist, and on the other the First Baptist Church. It is of brick, with a stone basement. The expense of the building is said to be about $17,000, and it is capable of seating about 700 persons very comfortably without the galleries, which do not yet extend on the sides of the house, and perhaps never will. The pulpit is exceedingly plain, but very neat. A large audience attended the dedication exercises, which possessed a peculiar interest, from the fact that it was the first dedication of a building of solid and permanent character by the Presbyterian denomination in this city. The buildings occupied by the other societies are of wood, and only slightly built for present exigency. The Second Society are now building a large Gothic church, after designs by Renwick. For the present they worship in a low, long wooden building, too small for their accommodation. The Third Church is young and well accommodated. The North Church have the prettiest house perhaps in the city, but it is rather small, as are all the beginnings of religious and moral enterprise in so new a community.

The exercises of the Presbytery were enlivened by the presence of Rev. Mr. Anderson, pastor of the Evangelical Norwegian Church in this city. He has 140 members in his church, which is, he said, with one exception, the only one organized by Norwegians in this country independently of the State Church in Norway, of which all become members at 14 years of age. The other independent church alluded to by Mr. A. is in La Salle county, in this State. Mr. A. is a very devoted young man, and has acquired a remarkably pure and correct use of the English. He preaches a part of the time in this language to his own congregation. The number of Norwegians in this region is about 30,000, and many communities of them are eager for preachers and organized churches, but there is no supply for them.

There are also a number of Scotch settlers in the southern and western parts of Wisconsin who are anxious for pastors. They are said to be well located, and some of them in compact settlements, which is very unusual in this region. They have been visited recently by the pastor of the Scotch Reformed Presbyterian Church in this city, and at his hands have received the ordinances, but such occasional visits are scarcely sufficient for the maintenance of a hold upon the religious feelings of a community, and can do little for its increase.

The reports concerning the state of religion in the Presbytery agreed generally in speaking of depression, resulting from the scattering of churches and communities through fear of cholera, but also of hope at the present time. In this city congregations are filling up again, and prayer-meetings are much better attended.

A recent correspondent of *The Independent* alluded to dancing upon the lake steamboats. Allow me to relate a passage in my own experience last August. I came on board the Niagara at Cleveland, just as the child of one of the cabin passengers had expired. In the afternoon materials for a shroud were procured, and after tea some of the ladies sat down to make it. While they were sewing at the end of the table in the saloon, the chairs and ottomans were cleared away, and the waiters came forward with their fiddles and guitars. Capt. —— led off the dance, having for partner a lady who had just been taken from the wreck of the Empire State; and as they threaded the giddy maze, their dress brushed again and again upon the shroud preparing for the corpse laid out in the cabin below them. All this went on while the parents and a sister of the dead child were known to be in the saloon; but the dancing, as might well be supposed, dragged, and soon was given up.

HERBERT.

For the Independent.

THE HUMAN BODY.

To know one's self,—to scan the laws of physical existence, and the inner workings of the mind and heart, with their relations to each other, is the work, not of an hour, but of a life. Let us fix our thoughts for a few moments upon man, in the former aspect. We behold a bony framework, of form erect and of finished workmanship, the different parts of which in figure, strength and durability, are perfectly adapted to their respective functions and positions, and all are connected, with exquisite skill, by firm and elastic ligaments. This frame-work is clothed with a covering of skin and muscles so nicely adjusted, as to give to the whole the utmost freedom of motion, and the most beautiful symmetry of frame.

Within we find system upon system of organs, all acting in harmonious concert, in the service of the thinking intelligence that is made to take up this as its earthly tabernacle. Here, as the mainspring of life, is a double-acting forcing pump, constantly propelling the purple tide of life, in endless course, through the lesser and the greater circuits of the vascular system. In close proximity is the great revivificator of the blood, a membrane of vast extent, yet so wonderfully and beautifully organized, that while it occupies the least possible space, it allows the blood and external air to come in contact, and exchange their elements, thus giving renewed vitality to the former, and by its circulation, warm every member. Here, too, is the alimentary tube and its numerous arrangements to receive the food, and transform it into a nourishing fluid, for the growth and sustenance of the body. Here also, extending through the whole even to parts most minute, are the antagonistic systems which absorb and secrete with functions as numerous as their positions are various. The former, take up in the intestinal tube the chyle destined to replenish the blood; in the joints, the synovia; in the brain, its pulp and serosity; and in the eye, its various coats and humors; while the bone, muscle, fat, ligament and cartilage have to yield alike to their power, and have all their various constituents poured into the blood. But while this work of destruction is progressing, the latter class are alike active in restraining the losses sustained from the former. For the purposes of digestion, in one organ they secrete the saliva; in another the gastric juices; in a third, the pancreatic; and in a fourth, the bile; while in every member, they with wonderful discernment, draw from the blood as their common store-house, the various materials of their work. They are the artificers of every structure; of the eye with its beauty, the ear with its complexity, the tendons and muscles with their strength, and the teeth with their pearly whiteness. Thus the body is ever changing, yet in general form and texture it remains the same.

In the cranium is an organ specially fitted for the use of the soul. By means of this and its nervous connections, extending like telegraphic wires to every member, that sympathy and harmony of action are imparted to the general frame. Here, like a monarch upon his throne, receiving dispatches and sending his mandates, with electric speed to the farthest limits of his empire, the soul sits and holds all in subjection to its will. To one it saith Go, and he goeth; to another, Come, and he cometh, and to every servant, Do this, and he doeth it. The organs of sense it makes the avenues of intelligence from the external world. The eye opens to it a world of beauty, and the ear one of harmony; and these, with the smell, the taste and feeling, fit man for rational and social existence.

We may thus trace the general laws of life, and make ourselves acquainted with the various phenomena of our being. But when we attempt to step behind the vail, and learn the hidden causes of these phenomena, we find ourselves lost in mazes where we have no guide.

Tell me, thou who boastest that nought shall receive thy credence but what thy mind can grasp, what it is that gives to thine own heart its ceaseless pulsations? How is thy hand or thy tongue made so swiftly to do thy bidding? How are the millions of tiny artificers of thy body made to labor with such skill? How is the mysterious union effected of thy soul and body?

Here are mysteries that mock the most profound intellect, yet to him whose heart has been touched with divine love, they but add a double interest to the study, for at every step of his progress he is forced to acknowledge the hand of an ever-present Deity. From this page in the great book of nature, we learn the perfections of His attributes: His love, His goodness, His power, and His exalted wisdom stand out in bold relief, and we recognize His as the hand that worketh all things according to His own pleasure. Faith, too, is strengthened, for here is proof that not a particle of the body, not a hair of the head fall to the ground without *His* knowledge. In view of the wonders here revealed, with adoring love and admiration, we exclaim like the Psalmist, "*I will praise Thee, for I am fearfully and wonderfully made.*"

It was such a body, the perfection of His handiwork, in which, during His humiliation, the REDEEMER deigned to suffer and die. And thus He presents us a striking emblem, to represent that body of which He is now the adored and respected Head, the church He bought with His blood. As the body is not one but many members joined in one, by the mysterious agency of the brain; so this glorious body numbers an exceeding great multitude, redeemed by His all-sufficient atonement from every kindred and tongue upon the face of the whole earth, all united together and to Him, by the bonds of love. As in the human body there is no rivalry between the members, so there should be no contentions in the church; but "in honor prefering one another," each contented with his station, labors for the good of the whole. In this normal action, all rejoice in the smiles of their common Head. But as in the mortal body, by the transgression of physical law, its beautiful harmony is changed to grating discord; the paralytic hand proving disobedient to the will and feeling no longer any genial warmth, the ear sending no sound to the soul, and the eye shrouding it in darkness; so the member of Christ's body, if he sin, brings sorrow upon the church, his own heart beats not to the gentle influences of Christian love; conscience speaks in vain; and the light of the Savior's countenance finds no entrance into his soul until repentance through the grace of God, shall restore his moral nature again to its former action.

How amazing that the tenant of such a wondrous structure, in which the infinite perfections of his Creator are thus manifested, should ever rebel against authority, or refuse the invitations of His Gospel, or resist the strivings of His Spirit, which would make him a member of that body in which alone there is life, joy and peace. And yet, in the face of such evidence, men dare deny even the existence of a Deity. If the heathen who depend alone upon the light drawn from nature, for a knowledge of the Supreme Being, fall under condemnation, for not rendering Him the homage of their hearts, "How shall we escape," who have the additional light of revelation, "if we neglect so great salvation?" HERBERT.

DUTY OF INDIVIDUAL CHRISTIAN EFFORT.

To the Editors of the Independent:

That it is the duty of every Christian to make efforts for the salvation of souls, no one will deny, who is himself a Christian. When a person has been brought out of darkness into God's marvellous light, the desire immediately arises in the heart that others may share the same benefit. There are many motives presented in the sacred Scriptures which ought to induce Christians to special efforts for the salvation of souls. Though the work is all of God, yet he does permit men to be "workers together with him" in the accomplishment of it. "Brethren if any of you do err from the truth and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins."

If it is the duty of Christians to make efforts for the salvation of souls, the inquiry very naturally arises in the mind, How shall it be done? The following particulars are suggested for consideration:

1. *It is necessary that a person should himself experimentally know the way of salvation.* He must become acquainted with the "Lamb of God who taketh away the sins of the world," before he can point him out to others.

2. *A constant and abiding sense of the worth of souls is necessary, that suitable efforts may be made for their salvation.* Frequent and solemn meditation on the capacity of the soul for enjoying eternal felicity, or for suffering endless misery, will help to promote such feelings. Every soul is a candidate for heaven or hell. Another thing which shows the inconceivable value of the soul is the amazing price which has been paid for its salvation. Nothing less than the blood of the Son of God could be a ransom for the soul. Such a price would never have been paid unless the soul is infinitely valuable.

3. *Fervent, humble, persevering prayer is necessary, to be successful in efforts to save souls.* Those who have been the most successful instruments in the salvation of souls, have abounded most in such prayers. How perfectly appropriate the means. Were the whole Christian world to make the greatest possible efforts for the salvation of souls, no single sinner would ever be converted without the especial influences of the Holy Spirit. Christ hath said, "Without me ye can do nothing." He hath also said, "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." "Your Heavenly Father is more willing to give the Holy Spirit to those that ask Him than earthly parents are to give good gifts to their children." Let a Christian who is about to make efforts for the salvation of a soul, go into his closet and pray for a blessing on those efforts with as much earnestness and perseverence as Jacob prayed when he wrestled with the angel, and he may have full expectation that that sinner would be saved.

4. *Another important requisite for successful effort to save souls is to possess right feelings of heart when the effort is made.* Tenderness of spirit is exceedingly available to melt the hearts of others. The few words, "I am greatly concerned for your salvation," pronounced with flowing tears, and with emotions too big for further utterance, had a greater effect to convince and subdue a hardened infidel, than all the other arguments which had been used for years before. Dr. Payson, who had been an eminent instrument for the salvation of souls, just before his death said, "I never was fit to say a word to a sinner except when I had a broken heart myself; when I was subdued and melted into penitence, and felt as though I had just received pardon to my own soul; and when my heart was full of tenderness and pity." The Apostle Paul could appeal to those among whom he had labored, in the following language: "Watch, and remember that by the space of three years I ceased not to warn every one night and day with tears." When the Lord Jesus Christ was on the earth, he wept much for sinners. He "offered up for them prayers and supplications, with strong crying and tears." Those nights which he spent in prayer, we may *well believe* were nights of great weeping. In his dreadful agony in the garden, he not only wept tears, but "his sweat was as it were great drops of blood falling down to the ground."

"Did Christ o'er sinners weep,
And shall our cheeks be dry?
Let floods of penitential grief
Burst forth from every eye.

"He wept that we might weep—"

Can the professed followers of Christ think of their own sins, and the sufferings of the Savior for them, and then turn and look into the world of woe, where there is ceaseless and unending weeping and wailing—and not weep for themselves and those around them? Where there is a want of feeling for impenitent sinners, it argues very strongly the want of vital piety in the heart. If there is any branch of the church where general apathy prevails, no one need wonder why there is a spiritual drouth, and why there are few or no conversions to God. So long as professors of religion are cold and stupid, so long impenitent sinners of all classes will remain dead in trespasses and sins, "treasuring up wrath against the day of wrath." In all genuine revivals of religion, there is deep feeling, and corresponding efforts are made for the salvation of souls. O careless professor! is it not "high time for you to awake out of sleep," and arise in good earnest to constant and antiring efforts for the salvation of souls. L. H.

For the Independent.

"NEVER MAN SPAKE LIKE THIS MAN."

The understandings and judgments of men are often on the side of right, while the depravity of their hearts, and the obstinacy of their wills, and the inveteracy of their habits, are such that they *act* on the side of wrong. Thus the ancient heathen would say,

"I know the right, and I approve it too;
Condemn the wrong, and still the wrong pursue."

This is true in politics, in morality, and in religion. The creed of most men is better than their practice. Doubtless the officers who uttered the words at the head of this article, were convinced, by what they saw and heard, that Jesus was the Christ, and yet they probably yielded to adverse influences, and continued to act in opposition to him. Still, they uttered an important truth when they said "Never man spake like this man."

1. No man ever spake with such *power*. The people were led to say, "With authority and power he commandeth the unclean spirits, and they do obey him." "His word was with power." What illustrious exhibitions of the power of his word are afforded in the numerous miracles which he wrought. To the believing leper he says, "*I will; be thou clean:* and immediately his leprosy was cleansed." To the man with a withered hand, he said, "*Stretch forth thy hand:* and he stretched it forth; and it was restored whole, like as the other." To the man entombed he said, "*Lazarus, come forth;* and he that was dead came forth." To the deceased girl he said, "*Maid, arise;* and her spirit came again, and she arose straightway." To the tempestuous winds and the raging waves he says, "*Peace, be still;* and the winds cease, and there is a great calm." What man ever spake with power like this man?

2. No man ever spoke with such *authority*. "The people were astonished at his doctrine, for he taught them as one having authority, and not as the scribes." His authority is seen in his driving from the temple the unholy traffickers. Here is an *individual* destitute of civil power, going alone, and unarmed (except with a scourge of small cords), and driving before him a gang of buyers and sellers, and overthrowing the tables of the money-changers, and thus asserting his authority to bear rule in his Father's house.

3. No man ever spake with such *solemnity and awe*. Never was heard from his sacred lips one word of wit or jest, or anything to excite mirth. His discourses were all solemn, and many of them grand and awful. See the awe which his words inspired, when the disorderly and boisterous mob came to apprehend him. "Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches, and weapons. Jesus therefore, knowing all things that should come upon him, went forth and said unto them, "Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, *I am he.* As soon as he had said unto them, *I am he,* they went backward and fell to the ground."

4. No man ever spake with such *conviction to the conscience*. His words fell like a thunder-clap upon the consciences of the guilty. One example: On a certain occasion, a woman, overtaken in a fault, was brought to him by the scribes and Pharisees, for the purpose of getting him to give judgment contrary to the decision of Moses in such cases. After manifesting for some time an apparent deafness to their remarks, and accusations against the woman, he said unto them, "He that is without sin among you, let him first cast a stone at her." The effect was electrical. "And they who heard it, being convicted by their own conscience, went out."

5. No man ever spake with such *instruction*. Grace was poured from his lips, like waters from a living fountain. What other man ever uttered so much, and such glorious truth, in so short a time, as our Savior did in his sermon on the mount?

6. No man ever spake with such *consolation to those in trouble*. He said to weeping Martha, "Thy brother shall rise again;" and to parents mourning the loss of a child, "Weep not." To his sorrowing disciples he said, "I will not leave you comfortless; I will come unto you. Let not your heart be troubled. In my Father's house are many mansions. I go to prepare a place for you: and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also. Peace I leave with you, my peace I give unto you." To trembling penitents he said, "Be of good cheer, your sins are forgiven you."

7. No man ever spake with such *terror to the wicked*. How fearful his denunciations of the self-righteous scribes and Pharisees. "Wo unto you scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" It is Christ who has described the doom of the rich man. It is he who has told us of the worm that shall never die, and of the fire that shall never be quenched. It was doubtless owing to his withering rebukes that the wicked conspired his death. Surely, "never man spake like this man." E. D. K.

Translated for The Independent by W. H.

Extract from the "Kirchen Freund" — Church Friend,—edited by Rev. Dr. Ph. Schaff, Mercersburg, Pa.

[This able and classically edited German Monthly, is well worthy of being taken by any American scholar, who is desirous of increasing his acquaintance with this rich language, through a medium of theological and general literature, and at a cheap rate. The subscription price is but $2 per annum.—TR.]

GOD IN THE FORM OF A SERVANT.

What is more glorious than to see Him in human form who is the Creator of man! In the mother's womb is He conceived, who is forever seated in the Father's bosom. Born from eternity from the Father without a mother, He is born in time of a mother without a father. In swathing bands lies wrapped, He who clothes the earth with shrubs and trees, has adorned the heaven with stars and filled the sea with fish. He, whom the heaven of heavens cannot contain, is shut in by a narrow crib and nourished on the mother's breast. He grows in wisdom, whose wisdom is without beginning and end. He grows in age, whose eternity is neither augmentable or diminishable. He grows in grace, who is the original Author of all grace. He whom the whole creation worships, before whom every knee shall bow, is subject to parents. The Lord is baptized by the servant, the God by the man, the King by the subject. He whom the angels serve, is tempted by the devil. He who is bread, hungers; He who is the fountain, thirsts; He who is the way, is weary. Glory allows itself to be put to shame, Majesty to be brought low, Life gives itself up to death.—ANSELM.

Foreign Correspondence.

FROM OUR ENGLISH CORRESPONDENT.

THE CHOLERA.—SPECIAL JUDGMENTS.

RYDE, ISLE OF WIGHT, Oct. 5, 1849.

The continued progress of the cholera and its deadly influence, while stimulating the inquiries of men of science, has appealed to the religious principle in men, and called forth various manifestations of it. There has been no general authorized special religious observance, but bishops have invited towns in their dioceses to observe a day of humiliation and prayer, and magistrates have joined in the recommendation. In many places a day has been observed. There has been great decorum and quiet, and much church-going. Amongst Congregationalists and other religious communities there have been special prayer-meetings and public services; and it may be hoped that in many cases the dull conscience has been stimulated, and that even among the ignorant there has been the recognition of certain great truths, the entrance of which must give a degree of light.

But not the least interesting moral phenomena observed is, the evident misgivings of many thoughtful and religious men respecting the commonly received views of particular Providence. There is in many quarters a conviction that the theological ground taken is unsound, inconsistent with the manifest course of the Divine administration, and with the spiritual dispensation under which we live. Yet the avowal of these doubts ensure a species of martyrdom. One of the most able, eloquent and pure of our public writers, EDWARD MIAL, of the *Nonconformist*, has almost in terms been denounced as an "infidel" by the organ of one of the Scotch Presbyterian bodies, because he hesitates to declare his belief that the cholera is a visible proof of the Divine displeasure—a direct judicial visitation of the nation for its sins. An admirable article in a recent number of the *Nonconformist* closes with the following reflections:

"That cholera should be made the occasion of fervent, united, believing prayer, we have never hesitated to admit—but we do question whether the object of such prayer should be the cessation of the disease. A recognition of God in this matter is imperatively called for—but not an unsubmissive one. The popular mind is full of misapprehensions concerning the Divine nature and government—we are jealous of confirming them. The present is not a dispensation of temporal rewards and punishments, but of spiritual opportunity and discipline. We have no warrant for interpreting physical danger or suffering as indicative of Divine severity. It may have a bearing upon our moral condition which makes it, though painful, an incalculable blessing. It is concerning the moral and the spiritual ends of physical phenomena that we ought chiefly to interest ourselves. In reference to these we have countless promises—in reference to the character of external events, how many? and of what nature? About the former we cannot err—about the latter we often do. It is safest, after all, to leave ourselves in God's hands, anxious, only, that we may be conformed to his mind. This, at any rate, is the sum and substance of our belief in such matters. We prefer to have these things, of which we know so little, ordered for us, by One who knows all—and in our supplications to him, we prefer giving utterance to the sentiment. We have, as a consequence, the full assurance that compliance with our requests cannot be injurious."

The most able of our weekly secular papers commences an article in these terms:

"Fire and pestilence are Heaven's ministers for improving the health of towns, and evermore with inexorable sternness do they work out their beneficent missions." And this preface is followed by striking illustrations of the physical and moral effects of vast calamities. Upon this field we do not enter, and only indicate it in order to show that if divines would

"assert eternal Providence,
And vindicate the ways of God to man,"

a different method to that ordinarily adopted must be sought out. Of the popular mode of viewing the ravages of cholera, this correspondent can present an example or two. Turning into a new Roman Catholic Chapel, built recently at a cost of £16,000 by a pervert who passed through Puseyism into Romanism, after meditating awhile, passing out of this finished and attractive specimen of "Christian architecture," he observed a MSS. list of persons "recently deceased," for the repose of whose souls the prayers of the faithful were desired. Struck with the number, some inquiries were made of a good Christian man, who gave information, and added significantly, that "the cholera had fallen very heavily upon the Papists." Another good man, living in Southwark, mentioned that he could stand at his own door, and count forty houses from which the dead of cholera had been carried out; and he added—"and all these were Sabbath-breakers!"—a fact painful enough, but certainly not warranting his inference. In the same neighborhood is Surry Chapel, long held by the late Rev. Rowland Hill; of this chapel the Rev. Mr. Sherman is now the minister. Lately returning home, after three weeks' absence, he found thirty members of the church of which he is the pastor had died. This fact the observer who saw a judicial visitation of the Sabbath-breakers had not noted. Surely we want a good popular essay on *The Fall of the Tower of Siloam, and the Conversation thereupon.*

The Registrar General's Report gives total deaths from cholera, registered from September 17, 1848, to October, 1849, 14,170. From June 17, 1839, to October, 13,097. The total deaths for London and the county returned on the 24 inst. was, cholera 403, diarrhea 127.

SUNDAY POST-OFFICE WORK IN LONDON.

A resolution of the post-office authorities, to commence Sabbath labor in the London offices, has caused considerable excitement, not only in the religious public, but amongst the merchants and traders of London generally; and there was a large and influential meeting held on Wednesday to protest against it. The manner in which this has been attempted is truly disgraceful, inasmuch as it was sought to be effected under cover of a fraudulent pretence of lessening post-office labor generally on the Lord's day. The case is precisely this: Throughout the country Saturday is a blank post day; that is to say, no country post-office despatches any bag *to London* on the afternoon of that day, but the cross post communication is kept up. The effect of this is somewhat to lighten the Saturday labor in the country, and to give the London office rest. The despatches from London on Saturday night are enormous, and many tons of letters and Sunday papers are precipitated upon the country offices on Sundays for distribution. The new scheme, which proposes to be for the relief of the country offices, does *not* suppress the Saturday night's despatch from London, but limits the Sunday deliveries in the country to one. The country towns will still have to be traversed by the post-men once, and the country messengers, the rural postmen, will still have to labor their seven days, and know no rest. On the other hand, the country post-offices *are* now to make a despatch to London on Saturday evenings; thus throwing a vast mass of correspondence on the London office on Sunday for the first time. The real motive for the change, but to which not the least reference has been made, is this: A very large portion of the whole correspondence of the country is now centralized on London, and thence distributed;—as there is no despatch to London on Saturday evenings, there is a loss of, in many cases, twenty-four hours in the distribution of a letter. For example, a letter posted on Saturday at Exeter, in the west of England, for Norwich at the east, would have to remain at Exeter till Sunday evening: *now*, it is said, Exeter shall despatch on Saturday, and the General office in London shall forward on Sunday. Doubtless this is a very important change; the suspension of the post on Saturdays, particularly since the circulation has been so centered on London by the railway system, has been the cause of much inconvenience, and apart from the religious view, and the relief of the great body of overworked London post-office clerks, there is much to be said for it; but the odious thing is, that an insulting and lying pretence of Sunday relief is put forward to cover additional Sunday labor, and because it is not now proposed to deliver in *London* on Sundays, the authorities persist in attempts to mystify the religious public. There are in the General Post-office some good young men, Sunday school teachers, and few others who are lay preachers, who will feel this change severely. Touching on post-office matters, it may be observed that the results of the inquiries of a parliamentary committee on the Foreign and Colonial Postal System and its cost, presents facts hitherto unknown, and will help to a more complete view of the British postal system.

There was a large Temperance meeting held in London last week. One of the speakers presented statistics showing that the expenditure on intoxicating drinks amounted in this country to seventy millions sterling, annually. To prevent an erroneous comparative estimate, it must be remembered that the same quantity could be purchased in the United States for less than twenty millions.

The new Austrian loan has raised a new and important discussion, namely, upon the character and nature of loan-mongering. The number of the *Westminster Review* just published, has a long and able article on the subject; the *Daily News* has also broken ground, and there is to be a public meeting in London next week to discuss the character of the loan. It is indeed time that this, the most enormously wicked system of modern times, should be dealt with. The nations of Europe are enslaved to loan-mongers, to whom is to be referred the crimes upon a large scale which have made the European continent an Aceldama.

FROM OUR IRISH CORRESPONDENT.

DUBLIN, Oct. 12th, 1849.

DEAR SIRS:—An English friend of mine, who is too imaginative in some respects, even for Ireland, sometimes prepares his hearers for marvelous statements, by promising them *true facts.* Doubtless, some American readers of Irish news, puzzled and perplexed by contradictory reports on all "matters and things" Irish, often wish to know the "true facts" of the case. And perhaps, if some of them were here, their reports would make others only wish to come and see for themselves.

The truth is, Ireland is a country of contradictions and anomalies; and I suppose the people are a puzzle to others, as well as to themselves.

We have had the finest harvests, and the most abundant crops, with which the country has been blessed for many years. Although the potato disease has appeared, the "yield" is so abundant, the loss is scarcely felt. When the greatest panic was produced by rumors of "the rot," the supply of grain (home and foreign) was so large that the price of bread became lower than it has been for half a generation.

Yet, in the face of these "true facts," political economy, philanthropy, and statesmanship, stand appalled at the distresses of the country, and the accumulated wretchedness of multitudes of the people.

Several acts of the Legislature, designed to improve the condition of agriculturists, and stimulate their enterprise, have recently come into operation; and yet the largest number of farmers, *with considerable sums of money in their pockets,* ever known to leave the country in one day, departed, for America and Australia, on a day last week.

The plentiful harvests and the excessive expenses of poor's rates work together, as inducements to those who are disposed to emigrate. An extensive system of plunder prevails over parts of the country, encouraged by some public formalists, who profess to be patriots, *par excellence.* In some instances the crops have been cut and carried off on Sundays; and on other occasions, *a day before the rent is due,* the whole produce of a farm is removed, and the disappointed landlord left to the chances of next year for his rent.

The desperate struggle for land is kept up in some places, even to acts of revolting outrage; and yet many farms are deserted and tenantless. Hundreds of families are "*turned to the road,*" or forced into the poor-houses, by evictions and ejectments; while proprietors are pauperized, and rents are reduced.

The whole country was convulsed with loyalty during the Queen's visit, and several of the most prominent of the quondam repeal newspapers have recanted, and repudiated the agitation. And yet, a "noble lord" has been dismissed from the Magistracy, on charges of faction, in connection with a recent murderous affray between Orangemen and Ribbonmen; and *Conciliation Hall,* after being in the market for more than a year, has just been reopened, by Mr. John O'Connell and a staff of repeal speakers!

Such is Ireland—poor country! No wonder that we are a puzzle and a by-word among the nations.

Thank God for the United States!—glorious country! May it be long preserved in the enjoyment of its prosperity and peace, that it may be God's asylum for the wretched millions who flee from want and oppression, in poor, priest-ridden, and degraded Europe!

Apropos, of the priests. The account lately published in some of your New York papers, of Mr. Magee's appeal to freedom-and-justice-loving Americans, to protect him and the press against the persecution and tyranny of the Roman Catholic clergy, has been reprinted here, and produced a deep impression on the minds of many.

When a priest can go so far in the land of liberty, as to persecute a man for publishing his opinions on the political affairs of Europe, and even refuse the rite of confession to a subscriber for the proscribed newspaper, it is easy to understand how the clergy have managed matters where they rule the roost.

With Father Ventura *on his knees,* repudiating his own doctrines, and cursing liberty, to please the Pope, and with Father Von Clinchen (is that the name?) driving a poor devotee *from his knees,* unabsolved and crushed by the Church's (that is, the priests') malediction, for reading a newspaper, heretically favoring republicanism in Rome, it is deeply interesting, and fraught with momentous instruction, to find an Irish Roman Catholic refugee calling on Americans to save their republic from the enslaving and disorganizing influence of priests, and to hear Italian exiles denouncing the papacy, before a London audience, as "anti-evangelical, and hostile to the liberties of the people!"

If Christianity does not soon rescue the world from the papacy, an awful increase of infidelity will bring its horrors upon the guilty church.

Here religious interests partake of the general depression and collapse. None of our organs of public opinion deal with European politics as they deserve. The giant evils of Church-and-State oppression, as exhibited on the continent, are not exposed, lest domestic institutions should be placed in their proper category in the popular mind.

All parties seem disposed either to abet or to suffer this fruitful mischief to continue and increase. The poverty of the country is being made an argument for the increase of taxation! The people are poor, therefore the Government must support the clergy.

The whole current of our public affairs is turning in this direction. Concessions are made to the Roman Catholics, in order to remove their prejudices and allay their fears. And this policy is producing its proper fruit. The leading organ of Roman Catholic literature here (the *Dublin Review*), in a recent article, *recommending celibacy to the English clergy,* insidiously speaks of "the danger and absurdity of the principle of separation of Church and State." The tone of the whole body is thought to be quite altered (or quite different from what was believed to be Roman Catholic doctrine in Ireland) on this subject. The *Kilkenny Journal,* under the heading "Movement for Church Reform," says:

"At the Conferences of the Roman Catholic clergy of this diocese, on Monday, Tuesday, and Wednesday, the Right Rev. Dr. Walsh brought the question under the notice of his brethren, and recommended them, each in his own parish, to have petitions prepared for signature, 'praying for a portion of the Protestant Church revenues, where they are superabundant, for the use and benefit of the Cat

From the New England Religious Herald.

ACTION IN THE CASE OF DR. BUSHNELL.

At a meeting of the Central Association of Hartford county, Oct. 22d, 1849, the following Report of the majority of the Committee appointed to examine the book entitled "God in Christ," was adopted and ordered to be published.

Test, D. M. SEWARD, *Moderator*.

The Committee of the Central Association of Hartford county, appointed to examine the book lately published by Dr. Bushnell, under the title of "God in Christ," to confer with him respecting it, and to report to the Association whether they find in it fundamental errors, respectfully submit the following:

The Committee wish it to be distinctly understood, that they are not called to report whether there are errors in the book to which they are referred, but to report whether they find in it fundamental errors. Errors belong to all human speculations and discussions. These when published, are free for the critic to expose; and sometimes they are of a character to call for private Christian admonition, and yet not to be taken up as matters of judicial examination. Fundamental errors alone—errors subversive of the Christian faith—and as such, calling for ecclesiastical animadversion, are those concerning which, as an Association, we are to inquire.

With this limitation of the work assigned us, we believe that there is nothing in the volume of Dr. Bushnell which demands our consideration, except what relates to the doctrines of *the Trinity, the person of Christ, and the Atonement*. Whatever errors on other subjects may be found in it, there are none, as we apprehend, apart from these, which any one would consider fundamental.

Respecting the person of Christ, Dr. B. has been extensively supposed to deny the reality of his human nature; and he does explicitly deny the distinct *action* of his humanity, p. 155. Yet there are many passages, in the course of the discussion, in which the humanity of Christ, as well as his divinity, is acknowledged or necessarily implied. That Dr. B. acknowledges Christ to be truly God, is not, and cannot be questioned. The title of the book "God in Christ," and the course of argument throughout the book, imply it. He does not indeed acknowledge the personality of Christ as distinct from the Father anterior to the incarnation, neither does he mean to be understood to deny this. He considers it to be among the unsolvable mysteries of the Godhead. But that Christ is truly God, he does most explicitly acknowledge and labor to establish, p. 122. So also does he as plainly acknowledge him to be truly and properly man. He expressly speaks of him as "a human person," p. 169. He speaks of him as being a man, among "other men," and yet differing from "other men," and this not only as he is "better," but as "he is God," p. 123. He speaks of him as "the divine-human," "representing in his simple unity—one person—the qualities of his double parentage, as the Son of God, and the son of Mary"—"the holy thing in which our God is brought to us—into a fellow relation to us—our brother, not less than our Lord and Savior," pp. 163–4. Such things cannot be truly affirmed of one who is not properly man. Dr. B. cannot be accredited as true and sincere, if he does not believe in the proper humanity of Christ. The only thing in which he differs from the commonly received faith on this subject, as stated in his own language, is, his denying that "the human soul or nature of Christ is to be spoken of, or looked upon, as having a *distinct* subsistence, so as to live, think, learn, worship, by itself." He would be understood to say, if we apprehend his meaning, that when Christ is spoken of by the Evangelists, as increasing in wisdom, as hungry and thirsty, as weeping, praying, agonizing, these are not predicated of him as man distinctively, and so also when he is spoken of as hushing the tempest, as raising the dead, these are not predicated of him as God distinctively; but that whatever is said of him is predicated of him, "in his simple unity"—as "the divine human"—"God manifest in the flesh"—"the Christ;" insisting that "the theory of two distinct natures or agencies in Christ, is virtually denying any real unity between the divine and the human—substituting collocation and partnership for unity—so that instead of a person whose nature is the reality of the divine and the human, we have two distinct persons," p. 154.

In respect to his views of the Trinity of God and the atonement of Christ, as they are given us in this volume, very different constructions have been put upon his language by different persons. We are therefore happy in being permitted to present them in the following summary statement, drawn up by himself at the request of a distinguished friend, and with his consent handed to us to be communicated.

"I start with the conception of the one God, different, I suppose, in no wise from the one substance or *homoousion* of the Church; which one God is developed to us or becomes a subject of knowledge, under the conditions of a threefold personality. I take the Three therefore in their Threeness, as distinct grammatical personalities, as they are practically employed in the Bible, acting and interacting mutually towards each other as the Bible represents; only refusing to investigate their interior mystery—believing that in such a use of them I receive in the truest and fullest manner the One God. The Trinity in Unity as there set forth, I constantly preach in public, regarding it as necessary to the efficiency of the gospel in saving souls. I love this Trinity. I live upon it. Without it I feel that I could not work my mind and heart in the private exercises of my own Christian life. I hold most emphatically the doctrine of justification by faith; and that any and every form of religion which proposes to save mankind on terms of merit or desert is not Christianity. As regards the ground of justification, I believe that without something done, which in Christ is done, to declare the righteousness of God and maintain the sanctity of law, a free pardon offered to sinners would be nearly equivalent to a dissolution of government. At the same time I look upon Christ as fulfilling the highest and principal office of his Messiahship by means of the incarnation itself, that is, by the revelation he makes of God's feelings towards us in and through the human state assumed, and the immense power he exerts or is to exert in this manner over our spiritual character. He is thus emphatically 'the Life,' the new-creating grace of God, the wisdom of God and the power. To preach him in this character is my deepest study, and my intensest love to him centers here."*

It would be easy to point out passages in the discourses of Dr. B. which form the body of his book, coincident with this statement, pp. 173-4; 232-8; 245; 272. At the same time, we are sensible that there are other passages which may be thought to conflict with it. Be it so that there are. On this point we are not called to decide. In this statement he gives not his philosophical theories, as in various parts of his book, but his views of the facts of the Gospel as he is accustomed to present them in his preaching, and as they form the basis of his personal religion. Now it is the latter, as your committee believe, rather than the former, which, in our present inquiry, we are mainly to regard, forbearing all questions as to their consistency with each other. For whatever philosophical theories men may adopt, if they embrace and preach the fundamental truths of the Gospel, as they stand in the sacred scriptures, we are not to deny them our fellowship as Christians and Christian ministers. In view of this statement, therefore, and after careful examination of the book, and free conference with Dr. B. concerning both, we are satisfied that whatever errors the book may contain, it furnishes no sufficent ground for instituting a judicial process with him. At the same time we think it due to ourselves and to the cause of truth, again and most explicitly to say that we are not to be understood to give our sanction to the book; nor to deny that there are in it dangerous errors; nor to say that the theories propounded in it, on some of the most important subjects of revelation, particularly the Trinity and the Atonement, if followed out in their legitimate results, would not lead to fundamental error; or that there are no passages in it which, taken alone and understood according to the common use of language, are themselves fundamentally erroneous. But we take the book as an entire work, and interpret one part of it as explained by another. We also take it in connection with the exposition which he himself has given us of his views on some of its leading topics.

We do this rather, because the Association, in directing us to a conference with him, manifestly intended that we should seek his own exposition of whatever might seem doubtful in his published work; and we regard this as the more important because, as is confessed by all, his use of language in public discourse is apt to be peculiar, and his modes of thinking and reasoning are not those which are common to the theologians of this country. We regret his departure, in some of his statements, from the formulas of the Church. We adhere to those formulas: but we regard him, notwithstanding the exceptions which he has taken to them, as holding to whatever is essential to the scheme of doctrine which they embody. His views of the Trinity and Unity of God, of the atonement of Christ, and of justification by faith, being such as are set forth in the statement of them which he has given us, and recognizing as he does, the kindred doctrines of the entire depravity of man, of the divinity and humanity of Christ, of regeneration by the Holy Ghost, of the future judgment, and the endless punishment of the incorrigibly wicked, he could not, in our view be properly or justly subjected to the charge of heresy, and a consequent trial, or be denied the confidence of his brethren in the ministry.

* These quotations were communicated to a friend, without any thought of their being used in this manner; and are here introduced with Dr. Bushnell's consent.

The Independent.

NEW YORK, THURSDAY, NOVEMBER 1.

HARTFORD CENTRAL ASSOCIATION AND DR. BUSHNELL.

We transfer to our columns, from the *N. E. Religious Herald*, an official document, proceeding from the Central Association of Hartford County. To the same paper, which is understood to be edited chiefly by some of the members of that Association, and also to sundry correspondents, we are indebted for some of the facts in the following statement.

At the annual meeting of the Association, in June, at East Avon, Dr. Bushnell's book, which had already been denounced, in various quarters, unsparingly, and as if with a concerted purpose to predetermine public opinion, was made the subject of inquiry. In view of the charges of Sabellianism, Unitarianism, Pantheism, and the like, which had been publicly preferred against the author, it seemed proper that some formal investigation should be had, in conformity with the Constitution under which the churches of Connecticut are consociated. By that constitution it is made the duty of the "associated pastors," in each district, to take notice of any of their own number who are accused of heresy or scandal, and if there appear to be cause for a trial, they (the Association) are to "direct to the calling of the Council" (the Consociation), before whom the charges are to be presented and tried. Accordingly a committee, consisting of Drs. Porter and Hawes, and Messrs. Clarke, Richardson and McLean, were appointed by the Association, to examine the book and to confer freely with its author.

The report of this committee was delayed for some time, in consequence of the protracted illness of the venerable chairman. But in September, a meeting of the Association was convened at Unionville, and two reports were presented. The majority of the Committee (Dr. Porter, Mr. Richardson, and Mr. McLean) agreed in the report which is now published. The other members of the Committee were of opinion that the errors of the book are fundamental; and they united in a minority report, which, we may presume, will hereafter be given to the public. After much discussion, the business was postponed to an adjourned meeting, which was held last week, in Hartford. There, after hearing "a very able and protracted written defense from Dr. Bushnell," the members of the Association expressed their views in rotation, as is usual in all important matters, and the report of the majority was finally adopted, with only three dissenting votes.

The editorial writer in the *Religious Herald*, apparently a member of the Association, gives us to understand, that the condensed statement of Dr. Bushnell's views, which was drawn up by him as the result of a conference with the venerable Dr. Beecher, and which is incorporated into the report of the Committee, had great weight with the Association, and was regarded as placing him "on substantially orthodox ground."

Our readers will observe that the result at which the Association have arrived, differs in no important respect from the view which we have taken ever since the publication of the book. We have been greatly blamed, in certain quarters, for not uniting in the attempt to exclude Dr. Bushnell from the fellowship of evangelical ministers and churches; and we have been warned that our position in respect to this subject would seriously impair the circulation of *The Independent*. But now it seems that the "Metropolitan" Association of Connecticut (if we may borrow an adjective which one of our Presbyterian neighbors uses, to describe the Synod of New York and New Jersey), after the most careful inquiry and deliberation, is very much of our opinion. This, we are aware, is very far from proving that we were right, and that those who censured us, and advised us to look out more discreetly for the main chance, were mistaken; for the decision of an Association is far from infallible; and the question about Dr. Bushnell's book, whether he denies the Lord that bought him, is still open for discussion. Yet, when we find our opinion on such a subject sustained in such a quarter, we are encouraged to go on in the practice of expressing our own opinions, instead of expressing such opinions as may be dictated to us by our brethren.

It is not to be presumed that the discussion of Dr. Bushnell's book is now at an end. On the contrary, the way is now open for just such a discussion as shall most effectually counteract whatever errors, or tendencies to error, may be fairly imputed either to the volume or to its author. Nothing tends so much to exasperate religious or theological discussions, and to make them not only useless but mischievous, as the disposition to pronounce every error fundamental, and to exclude from Christian confidence and fellowship those who, if fairly and calmly argued with, might be set right, or, if not set right, might be evidently put on the wrong, and thus deprived of the power to raise a party. We trust, therefore, that Dr. Bushnell's argument, in vindication of his book, will be published; and that the discussion will be renewed, not on the question whether the Association have done wrong, but on the questions which Dr. Bushnell's book actually raises.

REFORMED MEN.

At the close of a recent article we intimated a design of making some suggestions on employing reclaimed men as public reformers. The only question respects the endorsement which they are to have from the philanthropic and religious community. For, if a man, acting upon his own resources, and asking from others only not to be opposed, chooses to labor for any class of men, he surely has a right to all that he can do.

But, generally, those who have been the victims of evil require an introduction to the public, and assistance in their work. Where this is the case, it is a question of importance upon what conditions they are to have such endorsement.

We lay it down as a general rule, *that commerce with vice works a perpetual disqualification for employment as a teacher of virtue*. Every case should be settled upon this rule, unless it can be shown to be a clear and eminent exception. The idea that a man may debase himself, and then, upon an easy reformation, stand even higher than before, yea, put the virtuous aside as somewhat disqualified, for want of a graduation in the school of vice, is subversive of all sober morals. If a man can wash his character after it has been trundled through the avenues of impurity as easily as the cartman can the wheels and body of his wagon, the character and cart will be about on a par. The reasons for this are rather to be mentioned for their earnest importance than for their novelty.

1. The young should have it daily impressed upon them, that the river of vice is not shallow, nor easy of navigation. Once upon it, no man has the least assurance that he can land again. All presumptions are against it. Once embarked, the wind and current sweep down the wretch amid eddies and whirls, to rocks and quicksands that wait for their prey. This is terribly and literally true. Vice and destruction are sworn partners—jackall and lion. So long as this is true, no policy can be more fatal than that which leads the young to doubt its truth. If they perceive, however, a multitude of men made eminent, inspired to tell the career of iniquity by a remembered familiarity with its whole life, they *may* be made to shudder and shrink back. But those that are already a little tainted, and whose *fear* was the last strand that held them, *may* also be led to think that vice is not after all so very dangerous. "Here are men who have escaped; so may I. The road hither is as easy as the road thither. If they could stand, so can I. If they can come back, so can I."

We repeat it, that nothing is more false than the supposition that it is easy to reclaim one's self from vice; and that nothing can be worse for the young than a policy which should insidiously produce a contrary impression.

2. As a general fact, vicious men have so far lost their moral constitution as to be unfit to inspire in others a single aspiration after virtue. We have seen peripatetic reformers, sent generously hither and thither by fond philanthropists, more sanguine than discriminating, whose very presence was a sarcasm on their errand. Men who are yet easily tempted; whose features bear the wild and unmistakable look of dissipation; whose force is the energy of an animal constitution; whose sympathies with good are yet very feeble, and but imperfectly strengthened by a new-born horror of vice, are not, in our judgment, good apostles of virtue. Such men may not be *intentionally* sordid and selfish; yet, almost of necessity, they will be animated by coarse and personal considerations.

But when such men, with brazen impudence, wander up and down demanding audience and countenance of good men, resenting a suspicion of their fitness for the highest posts of virtue simply because they have known the deepest pits of vice, and railing at the hypocrisy of Christians who receive them coldly, and shaking off the mud from their feet as a testimony against them, we cannot but think that they were more tolerable before their reformation than after. If we must have such, let it be as beacons to be shunned, not as companions to be consorted with.

3. Others there are, far better than these, less coarse, more amiable, but to the full as vain. It is *conspicuous* usefulness that attracts them. We had painful experience of this insidious tendency in the times when Washingtonianism was at its hight. While the great body of those who seemed to be reclaimed maintained a suitable modesty, there was one class that aspired to office. They would be constables, sheriffs, county treasurers, anything. Men hardly saved from going to the penitentiary, offered to go to the Legislature.

Others, moved by the excitement and sympathy of *experience meetings*, traveled the rural districts, and everywhere proclaimed their downfall and their restoration. Of course, the temptation, to a vain man, was to be a rescued hero; and the rescue would be great in proportion to the magnitude of the danger. They therefore painted their degradations as if they had been infernal Michael Angelos painting cartoons for Pandemonium. The effect of such monstrous vanity on themselves is utterly demoralizing. It infuses an element into every cause which it animates that ere long will take from it any right to be called a moral movement.

So soon as the excitements thus ministered begin to decay, the restless reformer turns hither and thither to fresh expedients; and as neither virtue or religion gives continual and high stimulation, but rather a gentle and ever-present sweetness—a dew rather than a rain;—a serene light rather than a glare—they are too easily tempted to abandon them as unprofitable masters and go back to the vice whose secret and strength lies in its unnatural excitations.

We have given the dark side of this question unrelieved. It can hardly produce, however, a more strenuous opposition to the general or frequent public employment of men reclaimed from vice, in reformatory movements, than we wish to inspire. Other considerations, which are at rare intervals to form exceptions, we shall consider at another time. *

PARTICULAR AND DISCRIMINATING PROVIDENCE.

Our English Correspondent seems to be of the opinion, that the doctrine of particular Providence, as commonly received, is "inconsistent with the manifest course of the Divine administration, and with the spiritual dispensation under which we live." Perhaps the misgivings on this subject—to which he alludes, and in which he seems to share—are owing partly to the want of a distinction common with our theologians, between *particular* and *special* Providence. Many among us believe in a Providence which is universal and particular, extending to all events and to each event, who yet do not believe in special interpositions of Providence, aside from the general established system. Still we observe that the opinion is somewhat prevalent, that there is no discrimination between the righteous and the ungodly in the course of Providence; that under the Christian dispensation the difference between the righteous and the wicked lies altogether in character and in spiritual condition; and that the difference in their outward condition is wholly prospective—to be realized in a future state. The subject is deserving of thorough investigation; and though at first view it may appear too theological for the columns of a newspaper, it has a direct bearing upon practical piety.

THE QUESTION STATED.

The Scriptures often allude to a distinction between two classes of men, the pious and the non-pious, in their outward condition, as objects of divine favor; a distinction which, though sometimes obscured, is in the main discernible and impressive. That it was a principle of God's providential government under both the patriarchal and Jewish dispensations, to discriminate between these two classes in the bestowment of favor, is plain from the declarations of the Bible and from recorded facts. This is admitted on all sides. Has there been any change in this respect under the Christian dispensation? Does this principle still obtain? and if so, in what way and to what extent does the Providence of God make a discrimination in favor of the righteous in this world?

NEED OF A DEVOUT SPIRIT.

The answer to this question will depend not merely upon the *facts* in divine Providence, but also, to no small extent, upon the *spirit* in which we investigate those facts. The remark of Neander on the study of history may be applied to this subject. "To understand history, it is supposed that we have some understanding of that which constitutes its working principle; but it is also history which furnishes us the proper test, by which to ascertain whether its principle has been rightly apprehended. Certainly, then, our understanding of the history of Christianity will depend on the conception we have formed to ourselves of Christianity itself." So in interpreting the events of Providence, much depends on the view of Providence we are accustomed to take. Those who are accustomed to trace events to natural laws, will not see the hand of God even in extraordinary phenomena; while those who are accustomed to think of God as an ever-present, and an ever-active Governor, will see his ruling hand in each event of life. The language of the devout mind on this subject is unintelligible to the undevout, because the feelings of the pious heart are not shared by those who are living without God in the world. It is a subject which cannot be settled by mere logic, but with which faith and the affections have much to do. He who receives the Bible cordially, will take a different view of the events of life from the mere natural philosopher. There are some things in connection with the doctrines of Providence which must be spiritually discerned.

This is not the claim of enthusiasm nor of pride. We may suppose a person entirely ignorant of the play of Hamlet, to go to hear it read by Mrs. Butler or Mr. Macready; and that for some reason, the reader omits the part of Hamlet throughout the play. Such a hearer would be pleased with the elocution, the intonations, the gestures, and though he might feel that he did not quite comprehend the play, he would probably go away well satisfied with the entertainment. But sitting at his side there is a person of more cultivated taste, familiar with the play. He enjoys no less the reading as far as it goes; but he has a constant sense of want, because the life of the play is out of it; or perhaps with ready memory he supplies the omitted character, and thus gives unity and life to the whole. How much greater then his enjoyment than that of his neighbor!

The mere natural philosopher, the naturalist, and the sceptic, look on the world and its events in fragments, each having its own shape and color, some grand, some beautiful, but for the most part isolated, *disjecta membra* of a system which he vainly seeks to comprehend. The Christian in his thought pervades the world with the life-giving presence of God; and thus all events have a unity, a life, a meaning, an order, a grandeur, as the offspring of one mind tending ever to one end. "The undevout astronomer is mad." None but a devout mind can rightly interpret the works of creation and Providence.

PRELIMINARY DISTINCTIONS.

In order to answer satisfactorily the question under consideration, certain things must be premised.

(1.) The present is not a state of legal rewards and punishments. It is impossible to reconcile the state of things which we here witness with the idea of strict legal retribution. The wicked are not uniformly punished, nor are they treated at all according to their deserts. Degrees of wickedness are not always attended with corresponding degrees of suffering. There are cases too in which the wicked seem to fare better than the righteous. This seemingly promiscuous distribution of happiness and misery must take place to some extent under the operation of general laws, which often interlace each other.

When we consider what the law of God is, and in what relation it stands to the universe, we see that its sanctions must be the highest possible; its reward, the highest possible happiness; its penalty, the greatest possible evil. Nothing else could be consistent with the benevolence of the Supreme Moral Governor, or a just expression of the value which he puts upon the law of love. But neither the highest possible happiness, nor the greatest possible misery, is experienced in the present life.

The Bible teaches that this is a state of probation; that God is dealing with men in this world not on strict principles of law, but on principles of grace, seeking their recovery from the state of condemnation into which they have fallen. We are not therefore to look, in the present state, for *such* a discrimination between the righteous and the wicked, in the bestowment of favor, as would be seen under a strictly legal administration; that is reserved for a future state. Here other principles come into play—the principles of grace—which modify the whole course of Providence.

(2.) Neither are we to look in all respects, for such a discrimination between the righteous and the wicked as took place under the Jewish dispensation. Under that dispensation, and still farther back under the patriarchal dispensation, a future state of rewards and punishments was but imperfectly revealed. Jehovah was understood to have the government of the Hebrews *especially* in his hands; and that government was designed to be also a type of his moral government over the world. Blessings were bestowed and punishments inflicted according as the divine statutes published at Sinai were obeyed or disobeyed. And all this was a standing illustration of the great principles of the moral government of Jehovah over the world. Now that those principles are better understood, and the doctrine of a future state is more clearly revealed, there is less occasion for such a system of rewards and punishments in this world, as existed under the Theocracy. The grand motives drawn from the future state are brought to bear more distinctly and powerfully on the mind. Still the *principle* of discrimination in favor of the righteous is not lost sight of in the providential government of God. A comparison of the Old and New Testaments will show that in this respect there has been no essential change by the change of dispensations. In fact, the Christian dispensation in its great features, grew out of the Jewish, and certainly the first principles of moral government incorporated in the former, have not been set aside in the latter. This much premised, we come to

THE DOCTRINE OF THE SCRIPTURES.

The favor of the Lord was promised to Israel in such terms as these:

"All these blessings shall come on thee and overtake thee, if thou shalt hearken to the voice of the Lord thy God. Blessed shalt thou be in the city and blessed shalt thou be in the field; blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy cattle, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out." (Deut. 28; 2—7.) "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." (Ps. 37: 3.) "Blessed is the man that feareth the Lord, that delighteth greatly in his commandments. His seed shall be mighty upon earth; the generation of the upright shall be blessed Wealth and riches shall be in his house; and his righteousness endureth for ever." (Ps. 112: 1—4.)

Of Wisdom, which is true piety, it is said, "Length of days is in her right hand, and in her left hand riches and honor." (Prov. 3: 16.)

"Though a sinner doeth evil a hundred times and his days are prolonged, yet surely I know that it will be well with them that fear God." (Eccles. 8: 12.)

"He that walketh righteously and speaketh uprightly . . . . . he shall dwell on high: his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure." (Is. 33: 15, 16.) Thus far the Old Testament; we turn now to the New: and here we find such declarations as the following:

"Take no thought for the morrow;"—be not anxious about food and clothing—"for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added to you." (Matt. 6: 32, 33.) "Godliness is profitable to all things, having promise of the life that now is, and of that which is to come." (1 Tim. 4: 8.)

"He that will love life, and see good days, let him restrain his tongue from evil and his lips that they speak no guile; let him eschew evil and do good: let him seek peace and ensue it. For the eyes of the Lord are over the righteous, and his ears are open to their prayers, but the face of the Lord is against them that do evil." (1 Pet. 3: 10—13.)

Here surely is the same great principle of providential discrimination in favor of the righteous carried out in the New Testament as in the Old. It is one and the same doctrine in both, though more specifically applied in the former, for the reason that God had a special government over the Jews in addition to his general government over the world.

TESTIMONY OF FACTS.

In looking for a corroboration of this principle in actual events, we must come to the investigation, as has already been said, in the spirit of the devout believer, and not of the cold, speculative philosopher. We must bear in mind also, that *the general and incidental benefits of piety are much more widely diffused* now than they were under the Jewish dispensation. The Jews were a separate people. Surrounding nations derived little benefit from their privileges and blessings. But Christians are everywhere; not walled up as an exclusive community, but diffused among the masses of society; *in* the world, but not *of* it. Hence many of the temporal blessings which flow to them, are shared to a greater or less extent by others. Their cup runneth over: their blessings overflow to all within the sphere of their influence. Thus the favor of God to the righteous may be less marked, because it is so great that it even goes beyond their persons and their dwellings to bless their land and their age.

Thus "for the elect's sake" the evil days that came upon Jerusalem were shortened. Thus rain fell even on the land of the wicked Ahab in answer to the prayer of Elijah. Thus a pious sea captain may have a safe and prosperous voyage in answer to prayer, the blessings of which are shared by irreligious passengers, and a profane and godless crew. The ungodly owe much every day to the prayers of good men, and much of their prosperity is but the overflowing of God's goodness to his people. To doubt this is to doubt the utility of prayer; to doubt the word of God.

But that God really does connect his favor in this world with moral character, is evident on a broad scale from the prosperity of Christian nations as compared with others. To see that this difference is owing to Christianity, we have but to look at the working of Christianity among a barbarous people, as for instance, the Sandwich Island nation. There is a striking difference seen between countries where a pure Christianity prevails, and countries where Christianity itself has become corrupt. The spread of the Gospel will be the spread of liberty, of civilization, of knowledge, of happiness. Now why not view these results as tokens of favor on the part of the Author of Christianity? Why shut God out of his own system?

It is a fact well-established by statistical evidence, that the keeping of the Sabbath, the religious observance of a seventh part of our time, promotes temporal prosperity. The *Tribune*, notwithstanding its recent *jeu d'esprit* on the subject, will not deny the fact. Some will account for it on general principles; such as that the day recruits the system by rest, refreshes the mind, and strengthens virtuous habits. But since God appointed the day, and commanded us to keep it, why not go one step farther, and admit that the blessings that follow the due observance of it are a mark of his approbation, of his distinguishing favor towards those who keep his law? Can we stop short of this, without ruling Providence out of the world?

We know, in a general way, that prosperity attends upon a virtuous course of life. Says Bishop Butler, "In the natural course of things, virtue, *as such*, is actually rewarded, and vice, *as such*, punished." Vice has no direct tendency to happiness, but always the opposite, though it may be associated with some of the social or industrial virtues, and thus participate in their benefits. But virtue has always a direct tendency to happiness. This is palpable when we compare the grosser forms of vice, such as intemperance and sensuality, with their opposite virtues. Worldly wisdom has declared "honesty the best *policy*," and the same of veracity. Now, shall we be satisfied with referring all this to general laws, to the "course of nature?" Who made those laws, and shaped them for such results? God, the Maker of the System, the Governor of all, thus declares himself upon the side of virtue.

We are told in Scripture, that "Godliness is profitable to all things, having promise of the life that *now is*." And it is easy to see how this is so. "There is not an interest of man, in reference to this life or the life to come, which godliness would not promote. It is favorable to health of body, by promoting temperance, industry and frugality; to clearness and vigor of intellect, by giving just views of truth, and of the relative value of objects; to peace of conscience, by leading to the faithful performance of duty; to prosperity in business, by making a man sober, honest, prudent, and industrious; to a good name, by leading a man to pursue such a course of life as will deserve it; and to comfort in trial, calmness in death, and immortal peace beyond the grave." Such are the fruits of religion. "I have been young," said the Psalmist, "and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." How seldom is one who gives evidence of true piety reduced to absolute want. Do we expect to find devout, praying Christians among the beggars that throng our streets—among the wretched objects of charity that crowd our almshouses? "Natural causes," say you, "account for this?" God's promise, say we.

In studying this class of facts we must not make wealth the only measure of prosperity; we must compare Christians with others of the same class in society; and we shall find that the preponderance of general comfort and happiness is on the side of the people of God; and when we come to look upon the other side of the screen through which the tangled threads of Providence are woven, we shall see that all things have worked together for their good, in one harmonious plan of wisdom and love.

Traces of discrimination in favor of the godly are also visible in times of public calamity. At the destruction of Jerusalem, the Christians escaped in safety, by simply believing and obeying the word of their Lord. Other like facts are prominent in history.

The *Cholera*, in its general course, has marked the vicious and degraded as its victims. To such an extent has this been true, that physicians everywhere have recommended a temperate and virtuous course of life as a protection against the disease. Does this mean nothing? Undoubtedly this pestilence has its laws, though they have hitherto baffled the researches of science stimulated by suffering. But it is none the less providential because it obeys its unknown laws; and its testimony in favor of temperance and virtue is God's seal to his own law. We cannot deny a Providence in part, without denying it altogether. The whole question in debate is whether God has *any* concern in human affairs. We see that events take a certain course; teach certain lessons; come to certain results. Is this of their own motion; or are they planned and directed by one omnipresent mind?

To us there seems to be no middle ground between the doctrine of a Providence at once universal and particular, reaching to all events and to each event, and blank Atheism—no God in the world. If there is one event, or class of events in the world, over which God has no control, what becomes of his government? But if He must and does control all things, does He not control them according to the principles laid down in his word. Perplexing as the events of Providence sometimes are to mere reason and philosophy, yet as we ponder them, faith, devotion, every moral instinct and faculty of our being, assures us that God's hand is in every thing about us; and it is our comfort and joy that nothing which affects our welfare is too little for God to regard.

SYNOD OF NEW YORK AND NEW JERSEY.

Under the head of intelligence we have given an account of the recent annual session of the leading Synod of the New School Presbyterian Church. Our readers, both in New England and in the Middle and Western States, will be interested in the indications of zeal on the part of so large and powerful a body of ministers and churches, although some may be disposed to doubt whether the zeal displayed is altogether according to knowledge. Sure we are that some things were said by some of the respected brethren there which are not according to *our* knowledge.

For example, we are quite ignorant what Dr. Cox means by "the ferocity of these migrating Congregational bodies." We know nothing at all about any "great Presbyterian barathrum" against which the migratory bodies aforesaid are "warning everything and everybody." If by this magniloquence the beloved and honored brother means to denote the fact that Congregationalists in New York and Brooklyn have indicated a preference for their own methods of ecclesiastical order, and have proceeded so far within the last nine years as to purchase and build some nine or ten edifices for public worship, and to settle and sustain as many pastors, including four who at the time they were invited to their present charges were ministers of the New School Presbyterian Church in regular and by no means inferior standing, we are still more at a loss as to the meaning of this zeal. Does the Doctor mean to be understood that it was not only bad taste, but ungentlemanly and even unchristian, for a few New England men to build the church of the Pilgrims? Would he have his brethren understand that when his own old church was in the market as being no longer adequate to the taste or the wants of his congregation, and was for sale like any other piece of merchandise, it was not only in bad taste for a few Congregationalists to buy a secondhand article, but also ungentlemanly and unchristian? It strikes us that such zeal in a brother so large-hearted and catholic is not according to knowledge.

So of those excellent brethren Drs. Stiles and Skinner, whom none can name but to praise, we, from our intellectual and religious "stand-point"—if we may use a cant word which we dislike, but which happens to be convenient—cannot understand them. We see their zeal and desire to honor it, but are unable to discover its conformity to knowledge. To the best of our knowledge and belief there is no "new fashioned Congregationalism or Independency" in this region working against Presbyterianism—no collision of one denomination with another—no "driving the wedge"—no unkind or contentious feeling—nothing but entire good will on the part of Congregational ministers and churches towards their Presbyterian brethren, and especially toward those of the New School connection. And one reason for this is, perhaps, that here there is no attempt and no necessity of an attempt to bring Congregationalists and Presbyterians into one ecclesiastical organization.

This discussion shows us the great advantage which an ecclesiastical body gains by having an "organ," and by undertaking in its "distinctive capacity as a church" the business of editing and publishing newspapers. When ministers and church-members of a particular denomination, happening to meet, talk over their sectarian interests in a free and confidential way, it will not be strange if some things are said in that conversational freedom, which no one would think of saying anywhere else, and which so spoken do no great harm. And if any eaves-dropper should overhear the conversation and report it, nobody would take any notice of it except to rebuke the impertinence of the reporter. Our brother of the *Evangelist*, sound and hearty Presbyterian as he is, and deeply as he sympathizes with this attempt to get up a sectarian spirit among brethren, whose extensive catholicity and zeal for the Evangelical Alliance had well nigh eaten up their sectarianism—would never have thought of reporting such a debate to the public, for his paper like ours, is conducted on the good old "voluntary principle." But an "organ" is an "organ," and the editor must perform his office. The wisdom of the synod and of all its members—the devout breathings of sectarian zeal—every free and careless word which would better have been unspoken, and having been spoken would better have been forgotten—must be spread before the world by the admiring and edified editor, and having been thus published, is endorsed by the reverend responsibility of the Synod and the "Synod's Committee."

POSTAL ERRORS AND ABSURDITIES.—No. 2.

The object of this discussion is not to cast odium upon the Post-office, nor to criminate the Administration, either present or past. It is to point out the evils and defects of the present system—or rather, the utter want of system of the present law, in order to prepare for the adoption of that beautiful, simple, and most beneficent piece of legislation—Rowland Hill's System of Cheap Postage. That system, established by Congress, and placed for administration in the hands of its friends, who understand its principles and imbibe its spirit, would soon cure all these errors and absurdities. And nothing else will do it. The old machinery is too rickety to be mended or altered. To expose its unfitness, we resume our catalogue of its failures.

Everybody knows Col. Skinner, and his life-long labors in the cause of agricultural improvements. His present field is the publication of a monthly magazine, of 64 pages 8vo, to which he has given the somewhat unwieldy though expressive title of *The Plough, the Loom, and the Anvil*. In this he proposes to embody many essays of a more elaborate character than would be suited to the agricultural monthly or weekly newspapers now abounding in the country. In order to keep up with the progress of things, at the present day, an exchange with other publications is just as essential to the editor of that magazine as it is to the conductors of newspapers. But our post-office law, in its peculiar wisdom, has provided that newspapers may exchange with newspapers, and magazines may exchange with magazines, to any extent, without postage. But it is wholly unlawful for magazines to exchange with newspapers, unless both sides pay the postage. Mr. Skinner applies to the department to know why he is charged with postage on every newspaper he receives in exchange—whether it is because his publication yields twice as much postage as a newspaper; and is told in reply that such is "the law." Whereupon he adopts an expedient, which would do credit to a New Englander. The sheet of agricultural advertisements appended to the magazine is left unstitched, and over the head of it is printed the title of *Agricultural Advertiser*; whereupon that sheet becomes a newspaper, and is entitled to a free exchange. We shall promptly give the direction to have *The Independent* hereafter sent in exchange to the *Agricultural Advertiser*, Philadelphia, and if the editor of *The Plough, the Loom, and the Anvil*, should now and then get a peep into Mr. *Advertiser's* exchanges, and do us the honor of reading some of our paragraphs, we can't help it. And we put the colonel's indignant response about "the law" into our catalogue of "Postal Errors and Absurdities," which we mean to have remedied when we get the new system—of which Col. Skinner is, of course, an enlightened and zealous advocate.

"Law has been defined to be a 'rule of civil conduct prescribed by the supreme power of the State,' to which Blackstone has superfluously added, 'commanding what is right, and prohibiting what is wrong'—superfluous, because being so prescribed by *such* a power, it is that which *makes* it right or wrong—sometimes, as we think in this case, without reference to the essence of the thing to which it is applied, and to the reason of the law itself.

"If deemed a magazine because it is *stitched*, what is there in the letter of the law, or in the name of reason, that stitching, merely, should convert that, composed in all else of the same essence and materials, into a magazine, which would otherwise be treated as a newspaper?

"Nevertheless it seems to be the law, as enforced against *this* periodical only, whether just or not, and so we must obey.—'And lawfully this Jew may claim a pound of flesh.'

"As the *Spectator* says of Tom Touchy, Uncle Sam 'is a fellow famous for *taking the law* of everybody,' though he never allows it to be taken of himself. Hence we are driven to one of those small contrivances by which better men often manage: and accordingly,

"☞ We hereby request all proprietors of journals who now send theirs in exchange for *The Plough, the Loom, and the Anvil*—and for which our postage was beginning to run up into the $ hundreds—to direct their 'packers' to address them in future to the 'AGRICULTURAL ADVERTISER, Philadelphia.'"☜

The papers announce that upwards of a hundred commercial letters were received at the post-office by the Europa from Liverpool, having been seized by the Admiralty at that port. They were destined for places on the continent of Europe, and were sent by a passenger on board of the Niagara, Sept. 19th, and were discovered by an examination of the trunk in which they were placed; and adjudged guilty of a breach of the English postal regulations, which prohibit the carrying of letters by private hand. Of course, the merchants are greatly disappointed and annoyed. And people may say, "Good enough for them, they should not break the law." But a wise statesman, when he finds men of character evading the law, instantly begins to inquire whether the law itself does not need altering—whether it is not better to remove the temptation than incur the cost of enforcing a law which does not commend itself to the conscience of the people. In all probability, the commercial disarrangements and the pecuniary embarrassments growing out of the interception of these letters, will occasion a greater loss of capital to this country than the whole cost of sending a mail steamer to Europe. The remedy, then, is obvious and easy—it is TWO CENTS OCEAN POSTAGE. First get rid of the absurd and crippling postal treaty with Great Britain, then establish cheap postage among ourselves; next offer all possible facilities to Great Britain in sending her own mails across the country to and from Canada; add a provision making two cents the rate of ocean postage in all American ships; and then place the mails on board of American steamers bound for continental ports, under the protection of the laws of nations, when they stop for fuel and water at an English harbor.

We have not yet weeded out all the absurdities of the

jealousy of rival sects voted down, I cannot doubt that the measure will ultimately be carried, and that the evils anticipated from an undue influence on the part of the superintendent will not be realized. The report discusses at considerable length, "the double-headed system," as it is called, that is, the system of having two independent head-masters for each school. This system was adopted some years ago, but of late a different policy has prevailed, and the double system has been abolished in every school in which a vacant head-mastership occurred, until now only a single exception remains. The committee say they want either less variety of studies, or a division of labor among the teachers, and inasmuch as the new system interferes with this division, they are constrained to believe that it is not calculated to produce favorable results. The report contains some severe strictures in regard to the want of thoroughness in the most fundamental branches of study—especially reading and grammar. They find fault with the new system of grammar now taught, regarding it as eminently philosophical and most admirable in itself, but as less intelligible, less simple, less natural than the old system of Murray. Details follow respecting each of the schools in order, but the most melancholy description is given of the Smith school, which is the school for colored children, in regard to scholarship and still more in respect to discipline. The fault, say the committee, appears to be in the pupils themselves, and is also due in part to the jealousies which characterize this part of our population in their intercourse with others. The attempt has been made to break up the school, and disperse the scholars through the other schools, without discrimination of color; and the agitation of this question seems to have been followed by unhappy consequences to the prosperity of the school.

THE ANTIQUARIAN SOCIETY.

This society, which is located at Worcester, held its semi-annual meeting in that city, at the Antiquarian Hall, Gov. Davis presiding. The reports of the council and of the librarian contain several items of general interest. The funds of the institution amount to $30,000—the aggregate of three distinct appropriations; the largest of which amounts to more than $13,000, and is devoted chiefly to the support of a librarian; the next in magnitude, called the fund of $5000, was designed to be employed in annual researches among the aboriginal remains at the west, but prudential considerations having prevented any serious expenditure from this source, it now amounts to $12,000; the remainder, called the *Residuary Fund*, amounts to $4000 and over, and is applicable to any of the necessary purposes of the society. A primary object of this institution has been to illustrate the origin and condition of the native American race. This the society has accomplished by the publication of two volumes, —the first relating to the monuments and evidences of art, left by the Indians, and the second, to the language and dialects spoken by them. This second volume was prepared by Hon. Albert Gallatin, and was a valuable contribution to that comprehensive comparison of dialects which has determined the unity and antiquity of the race, and its possible independence of Asiatic or European origin. The library of the institution contains more than 18,000 volumes, besides pamphlets and manuscripts and other deposits of interest and value. The society are now undertaking the publication of the original MSS. of the early records of the Massachusetts Bay Company and Colony.—The growth of the city of Worcester promises to give new vigor and enlarged efficiency to this association, and we may reasonably expect that its contributions to the great work of throwing light upon the early history of our country, will increase in magnitude and value. ARNOLD.

FROM OUR CORRESPONDENT IN LONDON.

LONDON, Friday, Oct. 12, 1849.

The metropolis has been much agitated by a Post Office regulation originated by Mr. Rowland Hill, for the expediting of a large portion of the correspondence of the country. Our metropolitan Post-Office has never been open on a Sunday, though all the provincial Post Offices are worked without intermission equally on weekdays and on the Sabbath. The consequence of this intermission of duty metropolitan on the Sabbath, has been a stoppage of the postal circulation towards all those parts of the country whose letters have to pass through London. This is an evil that the provinces have long complained of, but their complaints have ever been countervailed by the representations of the metropolitan merchants, whose interests are involved in this manner. There has never been any *delivery* of letters in London since the post-office has been established; formerly, when posting through the country was performed at so leisurely a rate that no post town at any distance from town, could get its letters addressed to places beyond London, forwarded farther than London itself in one day, or during one post interval—the London merchant was sure that no country competitor living on a side of London opposite to that from which intelligence could come, could obtain such intelligence earlier than himself. But now the case is just otherwise, news coming from your States through Liverpool, can pass through London, and be dropped on the extreme east coast in but a few hours; and so news from the Continent through Hull or Dover, can be carried to Liverpool in the west and Plymouth in the south-west, between the rising and setting of the sun. And as there is a Sunday delivery of letters at all provincial towns, it follows that a mail arrived on the coast at dawn of any Sunday, the news by it might be carried *through* London and delivered at these towns, while the letters conveying the same news to London correspondents would stop in the central office till Monday; and thus the London merchants would be a whole day behind. Thus the interests of the metropolis have prevented a transmission of news, at the same time that the religious feeling of the London citizens have always sanctioned warmly the non-delivery of metropolitan letters. The new post office order proposes, without reference to the advantage which would thus accrue to the provincial merchant from the change, to put an end to this stagnation of "forward letters." To accomplish the alteration, however, it is necessary that a force of officials should be placed on Sabbath duty in London. This last circumstance as raised quite a storm. Numerous meetings of the most respectable and religiously earnest classes have been held, and at last the Bishop of London, with some thirty of his clergy and a vast number of "bankers, merchants and churchwardens," waited in a deputation upon Lord John Russell, to induce his interference and direction, that the new arrangement should not be carried out. Lord John called to his assistance the Chancellor of the Exchequer (Sir Charles Wood,) and the Postmaster General (Lord Clanricarde,) in receiving the deputation. Some of their arguments he met by statements of what was new—there have always been a few officials on Sabbath duty even in London, for the purpose of sorting and forwarding letters to the ministers of State, therefore the principle was not new; the new arrangement would lessen the Sunday labor over the whole country, though it might add somewhat to that done in London; the general religious arguments could not hold good against the strong reasons of a political and social character which demanded the change. The Bishop of London pleaded with much warmth and pertinacity, but Lord John was argumentative and obstinate, and would give no hope that the new measure would be given up. The regulations will therefore come into force. The *a priori* argument in favor of the new regulation is that it will serve the public interests on an extended scale, by simplifying and symmetrizing the official routine, and will at the same time abridge the Sunday labor in the provinces. The drawback is in its latent tendency towards a general opening of the post office for all purposes on a Sunday, in the Metropolis as well as in the country. Good people dread this tendency, and say they see in it but another evidence of the general advance of irreligion. But other good people are found of the contrary opinion on both points. It certainly is a fact that the Sabbath is far more generally, thoughtfully and religiously observed in English towns now than even ten or fifteen years ago; the practice of family worship in aristocratic mansions is more general than ever; such facts would not seem to indicate either a general increase of irreverence or irreligion.

The excitement on the post-office topic has quite swept away the little public opinion that Mr. Cobden contrived at the beginning of the week to raise on the subject of the Austrian war loan. Mr. Cobden addressed a public meeting on the subject of war loans to repair the means expended in putting down the constitutional rising of the Hungarians. He exposed the bankruptcy of Austria, which has occurred no less than three times since the last great war; and he gave the meeting sound information and advice on the low credit of the Russian State. The discredit of each nation was put in a homely but most striking light, by this instance. The present Austrian loan offers a profit of £5 14s. per cent. interest; he asked whether Messrs. Hope of Amsterdam, the agents for the loan, would be willing to accept the £1 14s. as a gift on condition of guaranteeing the *principal* to the lender!—not they indeed. No single shilling will be taken *to hold* by a single firm of any commercial intelligence or information in Europe.

Our Parliament met in skeleton, on Monday, to hear itself prorogued, in the usual form, till the 20th November. The Queen is prevented from returning to Windsor from Osborne, by the cholera; the Board of Health have advised the delay of her return on account of the prevalence of the epidemic in Windsor.

Considerable gossip has been indulged on the appointment of Mr. Charles Eastland Michele, of London, consul in St. Petersburg, in succession to Sir E. S. Baynes, who succeeds the late Sir Thomas Reade at Tunis. Mr. Michele (pronounced Italian-wise,) was the managing proprietor of the *Morning Post*, which has always been considered the high Russian organ in this country. Mr. Urquhart will certainly see tendencies in this appointment by a Whig minister of the proprietor of the oldest and staunchest Tory organ in London, which will fan his Russiophobia to an uncontrollable height; he will certainly renew his charge against Lord Palmerston of being a Russian agent in national disguise.

In Ireland, the Repeal Association has recommenced its weekly meetings, and Mr. John O'Connell announced the actual receipt of £25 *rent*. The Irish Executive have also started into sudden activity. The Earl of Raden and two other Irish magistrates have been dismissed from the commission of the peace, for their complicity in the proceedings of the Orange and Ribbon processions, resulting in a fatal faction fight, at Dollys Brae, on the 12th of July. The Orange organs are wild with political wrath at this piece of strenuous and bold political justice; they insinuate that the Whig Government is about to put down Orangeism and to encourage Ribbonism, according to the old policy of ruling Ireland by provoking division and conflict and snubbing the strong Protestants of the independent North. Mr. John O'Connell is stated by them to be on an "understanding" with the Lord-Lieutenant in his renewed agitation, with the cue of raising a cry against the Protestant Church Establishment in Ireland; the present ministry being supposed favorable to the endowment of the "church of the majority," which in Ireland would be the Catholic Church.

From abroad the news of the week is scanty. The trials of the persons implicated in the affair of the 13th June, commenced at Versailles on Wednesday. It appears that the conspiring Members of the Assembly left behind them abundant documentary proofs of their objects. M. Ledru Rollin's friends in London hoped that there was nothing to implicate him, but the proofs against him are as clear as against any of the others. M. Rollin is at this moment in London. Neither from Vienna, Petersburg or Constantinople have there been received any later advices on the state of the quarrel about the Magyar and Polish refugees. There is little doubt that our Government and that of France have offered the strongest assurances of support to the Porte. The Ottoman Government was in a state of armed expectation, in firm mind to uphold its dignity and maintain its immemorial usage of hospitality and succor to the unfortunate. OXON.

RELIGIOUS INTELLIGENCE.

BROOKLYN NEWS.

A GOOD EXAMPLE.—The South Presbyterian Church, last Sabbath morning, made a move, with great success, to pay off their debt, amounting to about $14,000. The pastor, Rev. Mr. Spear, presented the subject in a very happy manner, urging the congregation to remove that which, to any church, was a great obstacle to permanent prosperity. The result was, a subscription of $11,000. The remainder, without doubt, will be raised.

REV. DR. BUSHNELL.—This gentleman preached last Sabbath in the Plymouth Church—Rev. Mr. Beecher's. The house was crowded to overflowing. His theme in the morning was, *Christian patience*, and in the evening, *perfection*, or purity of Christian character.

BRIDGE-STREET CONGREGATIONAL CHURCH.—The pastor of this church, Rev. Mr. Sprague, gave public notice to his congregation, last Sabbath, of his intention to retire from that field of labor, as soon as his place can be supplied. Mr. S., it will be remembered, has recently lost his wife, by death.

NEW CHURCH EDIFICES.—Several new houses of worship are now in process of erection. A beautiful structure is nearly completed for Rev. Mr. Hodge's congregation—Baptists. Mr. Beecher's, it is expected, will be finished by 1st of January.

SYNOD OF NEW YORK AND NEW JERSEY.

This body of New School Presbyterians met on the 16th Oct., at Montrose, Pa. Upwards of 100 ministers were present. The moderator of last year, Rev. Asa D. Smith, D. D., whose duty it was to deliver the opening sermon, was so unfortunate as to break his arm, by a fall from the carriage steps just as he had arrived in the place, and was obliged to return home. We are happy to state that he is doing well. We prepare our account from the extended report in the *New York Presbyterian*.

The first business on Wednesday was a free conversation on the state of the churches, with a view to the preparation of a pastoral letter. Dr. Cox said, "As a denomination we want more of the *esprit du corps*; until lately we have scarcely had enough to keep together." He enlarged on the importance of church extension.

"If nothing else waked us, the ferocity of these migratory Congregational bodies ought to do it. Hear them warning every thing and every body against that great Presbyterian *barathrum*, which is so soon to engulf them, as Congregationalism fills it up! But they can't fill it up, any more than we can go to Boston and fill up the great *barathrum* of Congregationalism there. It would be in as good taste, as gentlemanly, as Christian, for us to do so, as for them to do what they are now doing to us. They were sadly mistaken about their progress. People were not willing to live on floating islands; they wanted some sure foundation on which to build, something far better than this pseudo-Congregationalism-Independency! He loved the old-fashioned Congregationalists; he always would love them, and they ought to love us, and do love us; but this *filius degener* was another matter."

Dr. Stiles enumerated four causes of the want of the *esprit du corps*; 1, Episcopacy, proselyting the men of wealth; "2, This new-fashioned Congregationalism, or Independency, driving the wedge to split us every day, and all the while warring against us as if we were more in their way than anything else;" 3, Worldliness; "4, An excess of catholicity, an overliberal spirit among us." He "had no fear of sectarianism;" there must be "union among us in order to church extension."

"Dr. Skinner commenced his remarks by saying, that nothing he had heard for many years had pleased him so much as the speeches of Drs. Cox and Stiles. In every possible way, and by every possible means that were right, the denominational spirit which had lately sprung into existence ought to be fostered in our church. He verily believed that God had suffered these Independent Congregationalists to come out against us; yes, specifically against *us*, more than against Episcopalians or anything else, for the express purpose of WAKING US UP!"

"Dr. Cox here rose and read the following extract from a paper, which, said he, shall be nameless:

"'Do you ask, Messrs. Editors, if we have no New England Congregationalists here? We have, *quantities* of them; but they have hid their light under a Presbyterian *bushel*. A large portion of the churches are Congregational, so far as respects their internal organization, but Presbyterianism has them in its frozen embrace, and they are not allowed to develop their energy in a Congregational way. The compromises of Congregationalism with Presbyterianism have been very much like the compromises of the North with the South on the subject of Slavery. Presbyterianism takes the lion's share.'"

"Yes, continued Dr. Skinner, we have fought their battles, and even rent our church to maintain the covenant made with their fathers; and this is all the thanks we get for it, that they turn round against us. He loved, and always had loved his Congregational brethren, but he did not love that sort of treatment. As a denomination we had been wanting, greatly wanting, in proper fidelity to ourselves, and were prepared to help anybody, anything, but ourselves. He spoke from experience here; and while he greatly admired the spirit of Christian charity which our denomination had exhibited, to an extent which none in this country had ever done before, there was a duty to ourselves as well as to others. We are to provide for our own household."

The remainder of the discussion was chiefly on the Union Seminary, the want of ministers, and Home Missions.

On Thursday, Rev. Erskine Mason, D. D., from a committee appointed a year ago, reported on the subject of the *New York Presbyterian*; that the committee had attended to their duty, and issued the paper "as the organ of the Synod of New York and New Jersey;" that "nearly all the difficulties have been overcome;" that "the pecuniary affairs connected with it have been satisfactorily arranged, and a firm basis for future operations laid, which determines the question of permanency," and now "it is designed to give a more distinctive character to the paper, as the organ of constitutional Presbyterians."

Mr. Hatfield said that inasmuch as the Synod had authorized the publication of the paper, "they ought to regard it as the child of the Synod," and every member should not only consider himself as an agent, but as a correspondent." As all were aware, they were driven into this matter by absolute necessity.

Mr. Duffield remarked on "the anxiety with which he had watched the earliest germ of a denominational spirit that had been developed in our body, and the delight that he had experienced in finding, since the last General Assembly, that constitutional Presbyterianism was no longer a body without a soul."

Mr. Delavan, from the Synod of Geneva, had been "greatly pleased with the paper," and was well assured that "it had an important mission to perform in our church, especially in Western New York."

"Dr. Eddy had no doubt of the importance of cultivating true Presbyterian feeling; still, as it had been thus far, he hoped the chief excellence of this paper would continue to be its purely religious character. He wanted to see no secular paper under a religious garb. Thus far, as a denomination, we have had no Institution, no Board to distinguish us. We have lived only as we have prospered in vital godliness, and he hoped it would be so to the end of time in reference to everything belonging to us. In our first endeavors to establish this paper, he looked upon it as a peculiar and providential circumstance, that we had been thrown back upon such a man as Professor Halsey, a man so mild and amiable, and so universally known as a man of an eminently mild and Christian spirit. This was the spirit the paper ought to breathe." "Let the general character of the *New York Presbyterian* be that of a religious rather than a Presbyterian paper."

Mr. M'Lane was "friendly to the *Evangelist* and *Observer*," but he "could still see that there was room for a third paper;" for the *Evangelist* "cannot undertake to vindicate our peculiarities as a denomination in distinction from Congregationalism."

Dr. Cox commended the acting editor, Theodore Dwight, Esq., and said "his holiest and elective affinities were where his body and his services now are."

"Rev. W. H. Bidwell only wished to speak, for fear his silence might be misunderstood. So far from taking exception to any remarks that had been made, he entertained the kindest feelings towards the Synod and their enterprise. Briefly recounting the history of his connection with the *Evangelist*, he affirmed that it should never occupy a position antagonistic to the *New York Presbyterian*. Long a member of this body, he was still a warm-hearted Presbyterian, and would endeavor hereafter, as heretofore, to protect and promote the interests of constitutional Presbyterianism. He had carefully watched that nothing adverse to Presbyterianism should enter his columns. Reports, documents, communications, were always published —none declined. Whatever the *New York Presbyterian* published, he should publish. He hoped the paper would have success. He bade it God-speed: and now for a fair race to see which will make the best paper. Dr. Cox: 'The best *Presbyterian* paper?' Yes, the best Presbyterian paper. And as an evidence of my own individual interest, put me down for five copies.'"

After "a further interchange of good feelings between the Synod and Mr. Bidwell," Rev. Mr. Platt, one of the editors of the *Syracuse Recorder*, rose to put some inquiries. We take his account of the matter from the columns of the *Recorder*.

"It seemed rather presumptuous for your humble correspondent to offer any suggestions, in this matter; but he did have the temerity to ask a few questions, which operated like a spark of electricity, and raised the inquiry on all sides, 'Who is it?' and the remark, 'He is interested in the *Recorder*.' My questions were these: 1. Is it designed to extend the circulation of this paper into other Synods, or is it a mere local paper, like that patronized by the Synod of Geneva? 2. Is it to be the organ and speak the sentiments of the New School General Assembly, or simply of this Synod, and of the brethren in New York? 3. Is it designed to advocate strict Presbyterianism, or will it favor and foster the plan of Union? We are deeply interested in this last question, I said; for in some of our Presbyteries a majority of the churches are Congregational, and it requires great care and kindness to keep them united and contented. There is danger, if you send a paper among them, advocating exclusive Presbyterianism, that you will just prepare the way for *The Independent* to lead them in the other direction. Dr. Cox asked if I was a Presbyterian. I said, I have been one for 15 years. Dr. Mason replied that they meant to give the paper as wide a circulation as possible—that he hoped the Assembly would adopt it as their organ, but could not tell. At present it is and must be under the Synod; and as to the Plan of Union, it would be strange if they should oppose that, after suffering what we have, in maintaining it. Judge Jessup said, it is settled, that, until the Congregational churches choose to leave us, no act nor word of ours shall tend to separate them from our connection. The Plan of Union is a part of our compact. If this paper goes against *it*, I go against *that*. I might have replied that all this is very kind and generous. But it does not meet the case. If our Congregational brethren are to be assailed with arguments in favor of a strictly Presbyterian organization, how can you prevent their becoming uneasy, even though you do tell them, ever so frankly, that you have no wish to drive them off? If you commence making comparisons, how can you prevent them from looking at the other side of the question? But I had said enough to set them thinking, and therefore waived further discussion, and the whole passed off very pleasantly."

The *Presbyterian* reports that "Judge Jessup considered the Plan of Union as one of the essential ingredients of constitutional Presbyterianism; we had no right to disrupt the solemn ties made by our forefathers. The act that did disrupt us was now and would be forever condemned. He was afraid of *The Independent*, because its tendency was to break those ties which it had cost us so much to keep inviolate. He looked to the *New York Presbyterian* to bind that blessed union more closely to our hearts than ever. The moment it departed from that line, he would depart from it."

The thanks of the Synod were given to the Committee for their labors in establishing the paper, and they were reappointed, which was equivalent to an approval of their plan in regard to the future character of the paper.

The paragraph quoted by Dr. Cox from a "nameless" paper, was written by a respectable Congregational minister in the State of Ohio, and published as such in *The Independent* of August 16.

HOME MISSIONARIES OF THE WEST.—At the late meeting of the Presbytery of St. Louis, the subject of ministerial support came up for consideration, as we learn from the *Herald*. One minister was present, whose congregation promised him $100 for the year, and paid $50, who had come with a wagon to carry home supplies to his family, but could not raise money to purchase the things needed. Another had been sent by Presbytery to hold the communion with a certain church, when he had not money to pay ferriage; and just before reaching the ferry, he found a piece of money in the road. A third invited a brother minister, who had been preaching for him, to go to his house, but he had nothing with which to feed the horses. Yet these men go on cheerfully with their work, while the community around is growing rich.

BIBLES FOR SLAVES.—The *South Western Baptist*, a well-conducted newspaper, published at New Orleans, complains of the Sixth Report of the Baptist Free Mission Society, for representing that "in the slave States generally, and Virginia and North Carolina in particular, slaves are not allowed to own, and whites are prohibited from giving them, any book, the Bible not excepted." In reply to which, the *Baptist* affirms that "there is not a State in the South, in which a law to that effect is in operation." We are glad to record this testimony, as an evidence of progress in the South; for it is not above seven or eight years since, in that very New Orleans, an accredited agent of the Bible Society was imprisoned, and narrowly escaped the penitentiary, for the crime of asking a person of color whether he had a Bible, or wished for one. If now the laws have become universally inoperative, we hope there will be a universal movement among the Christians of the South to give the slaves the Bible, and teach them to read it. Will the religious press of the South take the lead? We observe a correspondent of the St. Louis *Herald of Religious Liberty*, who speaks encouragingly of the increased efforts in Louisiana and Mississippi to give religious instruction to the slaves, by ministers employed for that purpose; but from the manner in which he uses the word "catechetical," we are not sure but these efforts are confined to *oral* instruction. It is as absurd to expect the blessings of Christianity without the Bible among slaves, as among any other tribe or portion of mankind.

ADVANCE IN CHRISTIAN UNION.—The *Indiana Christian Advocate* mentions as a cheering omen of improvement in Christian intercourse, that at a late meeting of the O. S. Presbytery of New Albany, "a letter was ordered to be sent to certain members of a church heretofore under the care of Presbytery, advising them to connect themselves with a N. S. church;" and that several members had been received by the New School on that letter. This might not be regarded among Congregationalists as a very great stretch of charity and union; but the writer in the *Herald* thinks it quite "worthy of notice, as indicating progress in good feeling and Christian courtesy." He adds two remarks:

"1. The division in '37 resulted in great good to the cause of religion in general. In all our large towns and cities, the cause of Christ has been promoted by the increased energy and freedom which each party has felt. Still, in such cases as the above, it has been found disastrous to divide, and the sooner the one party or the other loses the ground the better.

"2. While a union of the Assemblies is undesirable and impossible, it is demanded that there should be an acknowledgment of each other's existence. For one, I can see no objection for adding N. S. to our name. In fact I like it. That there is a difference in philosophical theology, I should be ashamed to deny. Our policy, also, with respect to benevolent action, differs. In other points, each party has marked and prominent features. No two denominations can be more distinct, and each is losing considerable—much more than the name of antiquity would confer on us at least,—by claiming to be the only original body Let O. S. be added to their name, and N. S. to ours. And let the Assemblies publicly acknowledge each other's existence and correspond with each other as denominations."

THE DEARTH OF MINISTERS.—The *Presbyterian Treasury* says that "the Board of Education of the Presbyterian church, (O. S.) ever since 1832, has paid its candidates [beneficiaries] in full their appropriations," while the Board itself has acted on "the broad principle that, in reliance upon divine Providence, the want of funds in the treasury for the time being, should not prevent them from receiving *every candidate who was properly recommended*;" and "the church has generously responded to all appeals made for funds." The responsibility for a decline in the number of candidates does not therefore rest in that quarter. The venerable Dr. Alexander intimates the opinion that while the primary cause of the evil is "the withholding of the influence of the Holy Spirit from our churches, there is another cause which is likely to go on increasing unless properly removed; and that is the inadequate provision made for the support of ministers in our church." He says:

"In the Free Church of Scotland, every pastor receives from the Sustentation Fund, at least $600. And the object is to have that fund so increased, that every pastor shall receive $750. Now, if we could have a sustentation fund, which would produce the sum of $500, to every pastor, it might answer, and less will not do. Every young minister who is employed as a missionary ought to have guaranteed $400. Our missionary fund should be so increased as to enable the Board of Missions to ensure this sum to every man faithfully engaged in missionary work. Unless better provision be made for the support of ministers of mediocre talents, you may rest assured, the decrease in the number of candidates which has already begun, will go on."

PRUSSIAN BAPTIST ASSOCIATION.—The baptism of Mr. Oncken, at Hamburgh, with his subsequent labors and persecutions, have led the way to the formation of a considerable number of Baptist churches in Germany, which are united in three associations. Rev. J. W. Parker, of Cambridgeport, during his late travels in Europe, attended the second annual meeting of the Prussian Association. Mr. Oncken was providentially detained by sickness, and the other pastors were men of little experience, who doubtless derived essential advantage from so upright and wise a counsellor as Mr. Parker. He says he found them earnestly desirous of obeying the commands of God, and continually referring to their Testaments for authority. As might be expected, in a country filled with State churches, and penetrated with ecclesiastical rule, there was some disposition to legislate for the churches; but he resisted this, and, in the end, they yielded to the sound, scriptural principles of Church independence. The three Associations meet together, in General Convention, once in three years. The churches are now pretty well agreed in doctrine, and the members are sound in the faith, and correct in practice. Of the subjects of consideration which came up, Mr. Parker gives, in the *Macedonian*, the following summary:

"The Sabbath, Feast-days, open communion, the obligations of vows of marriage made before regeneration, the necessity of the public performance of the ceremony, the discipline of the church, the cause of missions to the heathen, the means of supplying the wants of the field in Germany,—all were under consideration, all elicited considerable discussion, and were, in conclusion, settled on correct principles."

It is gratifying to all who love the Savior's cause intelligently, in its present aspects, to see such lights multiplying, and building up so many sound principles, in Germany.

DR. ACHILLI.—This zealous Protestant missionary is still imprisoned in the dungeons of the Inquisition, at Rome, and the persecuting power mocks at all the demands of France and England for his release. The correspondent of the *London Daily News* writes from Rome, Sept. 27, the following account of the pretext under which he is now holden to indefinite imprisonment:

"Mr. Freeborn, the British Consul, waited on the French Prefect of Police, Le Rouxeau, yesterday, in order once more to interpose his good offices in behalf of the prisoner; he, however, learned that a new ground of accusation had been alleged against him, by which he had become subject to the vicar-general's tribunal, as well as to that of the Inquisition. A romantic story of fourteen or fifteen years ago is now revived, and required to be fully cleared up before the prisoner be liberated. It appears that Achilli in his youth was attached to a young lady of Viterbo, with whom, from family motives, an union was declared impossible; resolving not to endanger their mutual fidelity, the lovers forsworn the world; the lady entering to a convent, and her admirer assuming the priest's garb. Here the affair did not end, as the newly-made priest was not slow in presenting himself at the convent, and in obtaining admission, either as confessor or otherwise, within its secluded walls. The intimacy resulting from such habitual intercourse was considered by the ecclesiastical authorities to be a scandalous precedent, and Achilli was accordingly ordered to discontinue his visits, and leave that part of the country. He was forced to obey, but before doing so he obtained a final interview, very shortly after which the lady died; and he went to Malta, America, and other parts of the world, to dissipate his chagrin. The sudden death of the nun and the sudden departure of the priest are now seriously brought forward for the first time against Dr. Achilli, after so long a period, and the prefect of police declares that if acquitted by the Inquisition (which might perhaps be effected,) he will still have to encounter the more formidable attack of the vicar-general. All that the consul has been able to obtain is permission to visit the prisoner in his cell at the Castle of St. Angelo.

"The French authorities appear resolved to offer an asylum in France, and the means of reaching that country, to the deputies, governors, and other members of the late republican government excluded from the benefit of the amnesty, and amounting altogether to many hundred persons, the most noted in the country for talent and intellectual advancement. Their thus abstracting the victims of ecclesiastical ire from its otherwise certain fate, strengthens the idea, now prevalent, that the French will ultimately yield the city, conquered by their arms, to the undisputed sway of Papal despotism."

SYRIA.—The *Central Watchman* has a letter from Rev. D. M. Wilson, American missionary at Tripoli, in Syria, dated the 27th of July, which says that the Sultan has ordered every press in Syria to be stopped, which has not a *firman* from him; and that hereafter no work can be published which has not been first submitted to the government for its approval. The order was issued in the absence of the American embassador, and through the influence of the Greek Catholic Patriarch of Damascus who is excessively annoyed by the mission press at Beirut.

The final result of this attack on the press remains to be seen. The embassador of our government has just completed the tour of Syria, where he has been investigating Consular affairs, and has discovered, and proposes to rectify some abuses, which have been of long standing, and much to the dishonor of the American name. On the 2nd of August, he will leave for Egypt, whence he will return to Constantinople.

The religious awakening in Persia has been a great work. Their assemblies at preaching have frequently numbered 700. One civil officer of high grade restored fifty dollars formerly obtained by bribery. The influence of the revival on the mass is described as "unspeakably great." There are forty-seven in the Seminary at Ooroomiah, among whom is a son of the Patriarch now friendly. The missionaries are resolved to make the Seminary a "nursery of piety, and a school of sound learning."

At Aintab the work goes on because the hand of God is in it. The last Sabbath in June there were 190 adults present, all of them attentive, and some *tearful* listeners to the gospel. A portion of the assembly, women as well as men, stood at the windows and door, under a scorching sun, during all the exercises. Two sons of two priests have recently been awakened. One of these was driven from home, and afterwards dragged from the place of meeting to his father's house, where the priest, in his zeal to convert his son, denied the divinity of Christ. On the Sabbath mentioned, a lad came early to the place of worship, when a woman entered, led him out, and for his presumption, gave him a beating in the yard. At this time, there is a female prayer meeting, attended by forty women, where some two or three of the native Church members assist Mrs. Schneider in the exercises. At Aintab, there are *seven hundred families* who do not *confess*, when but a few months since, such a thing was unheard of as an Arminian not regularly confessing.

At Aleppo there is nothing of so marked a character, but many indications that the brethren do not labor in vain. At Killis, one day from Aleppo, a member of the Aintab church was elected to two successive houses. Mr. Whiting returned from Hasbeiya on the 19th. One of the natives, who has been regarded as very promising, has gone back to his Church, giving great occasion to the enemy to blaspheme. At Damascus on the 15th instant, Mr. Whiting preached to some forty or fifty natives. At Beirut, the protestants are about petitioning for the privilege of having a *representative* in the divan. A student under the training of the Greek Catholic Patriarch, recently fled to *Abeihi*. At Tripoli we have had twenty or more adults at our services. One young man told his priest recently that the chain of Peter, with which he was bound in prison, was worth no more than an equal amount of other iron, and that if it were with him, he would make *horseshoes* of it. On the 13th inst. a Moslem was beheaded in public for reviling their Prophet. It was done *according to law*.

BAPTISTS IN GREAT BRITAIN.—In England there are 1,449 Baptist churches. The clear increase of members last year was 3,017, averaging a tribe over two to each church; but the increase took place in only 506 churches. The number of village stations is 1,279, nearly equal to the number of churches. Wales has 322 churches; Ireland but 33, having 747 members, and showing an increase of 114.

FOREIGN.

The *Europa*, Capt. Lott, arrived at Halifax on Wednesday, the 24th ult., and a summary of her news reached this city the same evening. The vessel reached this city on Friday, with 123 passengers.

The commercial news is highly important, being no less than a rise of a halfpenny per pound in the price of cotton, and a great revival of business in Manchester. The corn market is firmer, but prices scarcely advancing. Cured provisions are in rather increasing demand. Money plenty. The total revenues of England for the quarter ending October 5, exhibit an increase of £235,571, of which the post-office furnished £100,000,—showing a wonderful energy in the system of Cheap Postage, that it furnishes nearly one-half of the increase. When shall we have it in this country?

Hon. Abbott Lawrence is announced as having arrived in London, and entered upon his duties as American Ambassador. It is understood that the Poussin affair is to rest, M. de Tocqueville's letter being the basis. Also, that Mr. Rives is well received by the French Government. Also, that, on his way to Paris, he stopped in London, and had an understanding with Lord Palmerston in regard to the Nicaragua canal; and that the objection, on the part of Great Britain, to the building of the canal, and the use of the St. John's River, is withdrawn.

An English paper thus speculates on the feelings with which Sir John Franklin, if he shall be restored to his country, will regard the events that have transpired in Europe during his seclusion, of five long years, in the ice of the North Pole:

"Like Rip Van Winkle, on awakening from his long torpor, he will be amazed and astonished at the wondrous changes that have taken place in his absence. In the humble and shrinking *Mr. Smith*, of Claremont, costumed as a channel-pilot, would he be able to recognize the once proud and potent Louis Philippe? He left him wielding the French scepter, with the *prestige* of a wise ruler and a far-seeing man; he once more finds him, like the schoolmaster 'abroad,' in the widest acceptation of the terms. What a commentary on the schemes of aggrandizement, deception, and selfishness, which marked the declining years of the 'Citizen King!' Extending his vision across the Alps, the resuscitated mariner will find Rome without a Pope, and the Democratic skulls of its citizens perforated by the balls of Republican France. He will see that the Austrian empire, formed of elements so incongruous, has all but tumbled to pieces, like a rope of sand; and that the commotions which Europe sustained during his somnolency, have thrown on the surface of society materials which are even yet fructifying, and will produce fruit, the good or evil of which lies hidden in the undiscovered future."

THE SPANISH LOANS.—A meeting has been held of Spanish bondholders in London, to consider their interests, and especially to make an effort, in conjunction with those in Holland, to operate upon the Spanish legislative assembly. The chairman, Mr. Capot, said there were plenty of plans, but no man was prepared to pay money to carry out his recommendations. He thought that, as the Spanish government could find means to send out a military expedition to Italy, they could also do something for their creditors if they would. One Spanish committee had advised a course which he characterized as "rascally." The bondholders would insist upon having all coupons in arrear funded at three per cent., and provision made for a proper dividend. The arrears of interest accumulated since the arrangement in 1833, amount to seven millions sterling. Spain alone, of all the nations of Europe, in the enjoyment of peace and political tranquillity, is unmindful of her obligations to those who aided her in time of need, although her revenues have more than doubled in five years.

Mr. Fasker thought if Mr. Cobden could be present, and hear the statements here presented, it would stimulate his efforts against foreign loans. Here was a stock which had cost them 60, not selling for 15. It was stated that Lord Palmerston had promised to back the negotiations of the bondholders, although he would not negotiate for them. At the close of the meeting, a committee was appointed to raise subscriptions and employ an agent to go to Madrid and attend to the business. Mr. Baring promised £100 towards the expense, the whole of which was estimated at £2000. The whole case is instructive to us on many points—especially in the light it sheds on the position of the Spanish bonds with regard to Cuba—they do not get their interest now that Spain holds Cuba; and the British government refuses to negotiate on their behalf.

CONGERIES.—George Thompson, M. P., has promised to visit this country next year, in time to join in the celebration of the first of August. His reception will be quite different from his dismissal in 1835.

There are now 18 Freehold Land Societies in England, with 7,213 voters, workingmen, who look forward to the time when they will be voters. In Birmingham are 30,000 men unrepresented in Parliament. Dr. Dealtry has been made Bishop of Madeira, in place of Dr. Spencer, resigned, and will embark for India in a few weeks. Rev. Arthur P. Stanley, son of the late Bishop of Norwich, and the biographer of Dr. Arnold, was offered the deanery of Carlisle, in the place of Dr. Hinds, the new Bishop of Norwich; but declined the appointment. Mr. G. Shepherd, civil engineer, proposes to government to send out a couple of ships to Sir John Franklin, with preparations for blowing up the ice so as to make a way out. The Chamber of Deputies at Turin have refused to vote the fifteen millions of florins required to pay the first instalment of the Austrian indemnity. A report has been made to the two Chambers at Berlin, that it is necessary for Prussia to take possession of Hamburgh, in order to control and keep down the democratic spirit which prevails there. At the great meeting against the Austrian loan of seven millions, the chairman said that only one and a half millions of the loan had been taken at Vienna. The *Athenæum* says that most favorable reports are received from those boys of the ragged schools who have been sent to the colonies; and their removal, which cost the government only £5 each, is regarded as a profitable deliverance. The correspondent of the *Daily News* has embodied a vast amount of information obtained from the Hungarians at Widdin, which leaves little room for doubt that Gorgey was at first selfish and without principle, and in the end venal and treacherous. Bem is said to be the only one of the Hungarian officers who had turned Turk for safety. The Postmaster General has ordered that the convenience of the Money-Order system shall be enjoyed not only by the post towns, but by a class of villages named. Rev. Enstace Carey has given notice of his withdrawal of his agency in behalf of the Baptist Missionary Society, which he has exercised for many years.

It seems the British Post-office authorities are sometimes as rigid as our own in leaving a mail behind rather than have it forwarded in any other than the *regular* or prescribed channel. A late steamer from Liverpool came without a single Irish letter or paper. The reason was, the Dublin mail encountered a storm in the channel, and did not reach Chester until the mail train had started for Liverpool; the authorities would not allow it to be forwarded by an *ordinary* train, and so it did not get to Liverpool till the steamer had been gone three hours.

CUBA.—The correspondent of the *Evening Post* at Matanzas writes, Oct. 21, that the Spanish Governor of that place refused permission to the people to give a ball in honor of an American vessel of war then lying in port. The true reason was understood to be, that there was already too much enthusiasm among the people for the "stripes and stars." So to revenge themselves, the whole population refused to attend the Queen's Birth Night Ball, for which the Government made magnificent preparations. Only one lady was present, and she under the authority of her husband, a Spanish official.

"But if the people of Matanzas could not be made to dance, they could at least be made to pay the piper. The result has been, that five of the most respectable gentlemen of Matanzas have been arrested, and after being closely imprisoned, and treated with great brutality, have been embarked for Spain; the fifth, Gonsalez, made his escape to New Orleans. In spite of the certain exile, and probable severer punishment, to which they were going, they embarked in good spirits, under the guard of a file of soldiers, with the exception of one, who leaves behind him a family of twelve young children. They were actually put on board without a change of linen, and no other clothing than that on their backs, except four overcoats which some friend bought as they were being embarked, and was allowed to throw into the boat after them. I witnessed their departure from the Mole. The names of those embarked were, two brothers Sorondo, Alvarez and Delgrado. God speed them on their voyage; and especially on the *return voyage*, which they will probably

Editors' Table.

A SECOND VISIT TO THE UNITED STATES OF NORTH AMERICA. By Sir Charles Lyell, F.R.S., President of the Geological Society of London. In two volumes. New York: Harper & Brothers, Publishers, 82 Cliff-street. 1849.

The opinions of a gentleman of Mr. Lyell's intelligence and candor upon our country and its institutions, are worthy of no common attention and respect. Though the primary object of his visit was a geological examination of the southern section of the United States,—the notes of which will be greatly prized by men of science—he also made the social, political, and religious condition of the country the subject of constant inquiry and observation; and his views on this point form, for the general reader, the chief interest of these volumes. In giving these views, Mr. Lyell does not aim to be profound, or even methodical. He does not attempt, like DeTocqueville, to give the philosophy of our social state; he simply narrates, in the form of a journal, what he saw and heard from day to day, with his own reflections upon it, interspersed with comparisons of our own with English society. This easy, familiar style is quite an attraction in such a work. You seem to be in the private library of a gentleman who is reading and thinking aloud—commenting on what he reads, and giving play to his own feelings, with the freedom of one who is not conscious of being observed; or you are conversing with an intelligent friend, who listens with respect to all you have to say, and then tells you, with a playful courtesy, what he thinks of it; or you are sitting to an agreeable artist, who is bent on keeping you good-natured, in order that he may catch your "best expression."

Mr. Lyell's work bears the marks of candor on every page. He seems to have freed himself, as far as possible, of prejudice or preconceived opinions, and to have come prepared to see things as they are. But this very candor and simplicity led him to trust too easily to the opinions of others; for he seems to have believed everything that was told him, on any respectable authority, without making allowance for the position and prejudices of the speaker; and as he moved chiefly in the circle of those who are "liberal" in religion, and "conservative" in politics, his views of orthodoxy, of democracy, and even of slavery, are little else than a reflection of theirs. As a consequence of this, there is much hasty generalization from isolated facts, which are themselves questionable. Yet, after all, no English traveler has ever gained such a thorough insight into American society, or has delineated our national institutions and characteristics with so much judgment, honesty, and good-will. A distinguished preacher once expressed the wish that he might stand at the end of the church opposite the pulpit and hear himself preach, as he could then judge of the effect of the sermon. We, as Americans, may see ourselves pretty faithfully represented in Mr. Lyell's mirror; in fact, at times the image is so speaking, that we may hear ourselves talk on the other side of the water.

Mr. Lyell was very favorably impressed with the system of public education, especially in New England, and with the general intelligence of the population there. Facts so common as to be unnoticed by us, arrested his attention as characteristic of New England society. Thus, speaking of a town in Maine, he says:

"We stopped at an inn where a great many mechanics boarded, taking three meals a day at the ordinary. They were well dressed, but their coarse (though clean) hands announced their ordinary occupation. After dinner, several of them went into the drawing-room, where some 'ladies' of their own class were playing on a piano-forte; other mechanics were reading newspapers and books; but after a short stay, they all returned to their work. On looking at the books they had laid down, I found that one was D'Israeli's 'Coningsby;' another, Burns' Poems; and a third, an article just reprinted from Frazer's Magazine, on 'the Policy of Sir Robert Peel.'"

Another fact which strongly impressed him was, that farmers are so generally the owners of the soil which they cultivate. A gradual change of tenure in England and Ireland, till, to the same extent as in this country, every man should be his own tenant, would be not only a political, but a *moral* revolution, affecting most beneficially all the interests of society. This is the radical reform which is needed there.

But the phenomenon which most interested and perplexed Mr. Lyell was, "by what means so large a population (in the New England States) had been brought to unite great earnestness of religious feeling with so much real toleration." In assigning the cause, he goes back of common schools, the voluntary system, and universal suffrage, to "a combination of many favorable circumstances, some of them of ancient date, and derived from the times of the first Puritan settlers." Among them he names, as one of the most important, "the reaction against the extreme Calvinism of the church first established in this part of America, a movement which has had a powerful tendency to subdue and mitigate sectarian bitterness." In carrying out this view, Mr. Lyell does great injustice to the early Puritans, whom he sets down as "religious enthusiasts, who merely exchanged a servile obedience to tradition and the authority of the Church, for an equally blind Scripturalism, or implicit faith in the letter of every part of the Bible, acting as if they believed that God, by some miraculous process, had dictated all the Hebrew words of the Old, and all the Greek of the New Testament."

It is easy to see, from this sentence, what are Mr. Lyell's religious affinities. How far he is from Puritanic strictness may be seen also from the following remark (vol. ii. p. 95):

"Some part of the feeling prevailing in New England, in regard to the immorality of New Orleans, may be set down to the fact of their theaters being open every Sunday evening, which is no indication whatever of a disregard of religion on the part of the Catholics. The latter might, with as much reason, reflect on the Protestants for not keeping the doors of their churches open on week-days. But as a great number of the young mercantile men who sojourn here are from the north, and separated from their families, they are naturally tempted to frequent the theaters on Sundays; and if they do so with a sense that they are violating propriety, or acting against what, in their consciences, they think right, the effect must be unfavorable to their moral character."

Those "lawyers of Maine, New Hampshire and Massachusetts," who gave Mr. Lyell this account of the origin of religious toleration in New England, were obviously of the same liberal school. Mr. L., acting as their mouth-piece, represents Wigglesworth's "Day of Doom"—imputation, infant damnation, and all,—as the dominant Calvinism of New England.

The fault which we would find with Mr. Lyell's work—of which the foregoing is an illustration—is, that he was too confiding, too susceptible to the opinions of those around him, and thus was led to embody their prejudices as matters of fact, or to look at facts through the colored medium which these afforded him. Even his hearty English abhorrence of slavery was softened down by sharing the acknowledged hospitality and courtesy of Southern planters. This fault of over-susceptibility to the opinions of others, Mr. Lyell doubtless fell into unconsciously: it is soon detected, and the reader is thus put on his guard. He learns also, from this very source, what classes of men and opinions we have among ourselves. Still, Mr. Lyell aims to be, and often is, impartial. We close with the following just remarks on the Congregational system (vol. i pp. 164-5):

"By the Congregationalists, a church is defined to be a company of pious persons, who voluntarily unite together for the worship of God. Each company being self-created, is entirely independent of every other, has the power to elect its own officers, and to admit or exclude members. Each professes to regard creeds and confessions of faith simply as convenient guides in the examination of candidates, not standards of religious truth. They may be the opinions of good and wise men, venerable by their antiquity, but of no binding authority, and are to be measured in each separate church by their conformity with Scripture. As to the union of different churches, it is purely voluntary, and has been compared to a congress of sovereign states, having certain general interests in common, but entirely independent of each other. There are no articles of union; but if any old or new society is thought to depart so widely from the other churches that they can no longer be recognized as Christians, the rest withhold or withdraw their fellowship.

"Upon the whole, the separate Congregational churches, both in Old and New England, in all above 3,000 in number, have held together more firmly for two centuries, and have deviated far less from the original standard of faith, than might have been expected; although in Massachusetts and some neighboring States, more than a hundred meeting-houses, some of them having endowments belonging to them, have, in the course of the last forty years, been quietly transferred, by the majority of the pew-holders, to what may be said to constitute new denominations. The change usually takes place when a new minister is inducted. This system of ecclesiastical polity is peculiarly repugnant to the ideas entertained by churchmen in general, whose efforts are almost invariably directed, whether in Protestant or Romanist communities, to inculcate a deep sense of the guilt of schism, and to visit that guilt, as far as possible, with pecuniary penalties and spiritual outlawry."

DOMESTIC PORTRAITURE; or the successful application of religious principles in the education of a family, exemplified in the Memoirs of three of the deceased children of the Rev. Legh Richmond. With a few introductory remarks on Christian Education, by the Rev. E. Bickersteth, Rector of Watton-Herts. New York: Robert Carter & Brothers, No. 285 Broadway. 1849.

This volume introduces us into the domestic life of one whose name is loved and honored wherever evangelical piety is esteemed; and the character of the father is in perfect keeping with that of the devoted pastor, and the simple, affectionate, heavenly-minded author. Says the friend who has gathered these memorials of domestic piety,

"Mr. Richmond's first object was to make home the happiest place to his children; to render them independent of foreign alliances in their pursuits and friendships; and so to interest them in domestic enjoyments, as to preclude the feeling, too common in young people, of restlessness and longing to leave their own fire-sides, and wander abroad in search of pleasure and enjoyment. In this attempt to satisfy his family and engage their compliance with his wishes, he so completely succeeded, that every member of it left home with regret, even on an occasional visit, and returned to Turvey with fond anticipation,—as to the place of their treasures."

How this wise policy was carried out we learn from various anecdotes and illustrations, and also from notes of Mr. Richmond's conversations and extracts from his letters. Its results, through the divine blessing, are traced in the conversion, the religious experience and life, and the happy deaths of three of his children. This is eminently a book of counsel and suggestion for Christian parents; for though the modes of family instruction and amusement adopted by Mr. Richmond are not within the reach of all, yet every parent may find some way of making home attractive to his children beyond any other spot on earth.

THE PROVINCIAL LETTERS OF BLAISE PASCAL. A New Translation, with Historical Introduction. By the Rev. Thomas M'Crie, Edinburgh. New York: Robert Carter & Brothers, 285 Broadway. 1850.

Though the controversies of the Jesuits and the Jansenists have long ceased to agitate the Roman Catholic Church, and Jesuitism itself is deemed by Isaac Taylor so far a thing of the past that its history may be written, the Provincial Letters of Pascal still exert their influence on the French language and literature, and must continue to be prized as models of wit, satire, logic, and eloquence, directed against the most dangerous and deceitful casuistry that ever put on the cloak of religion. Voltaire said of them, "There is not a single word in these letters which, after a hundred years, has undergone the change to which all living languages are liable. We may refer to this work the era when our language became fixed." The best writers in the French language at the present day, give the same testimony.

The English reader is less familiar with the Letters of Pascal than with his Thoughts; the latter, from their devotional character, adapting them for general circulation, have been more eagerly sought; and the former have hitherto appeared in an imperfect English dress. This new translation appears to be well executed, and to retain much of the vivacity of the original—though we have not taken pains to compare the two. Of course it is impossible to transfer to another language some of the most delicate points of Pascal's wit and sarcasm. The Historical Introduction by Mr. M'Crie, and the notes scattered through the volume, are of much value in elucidating the design and point of the letters. A work whose fame is already historical needs no commendation from us. While refreshing ourselves from its pages, it occurred to us that the following piquant satire on the tendency to make words and formulas the standard of orthodoxy might be applicable to our own times. The point in dispute between the Molinists and the Jansenists is "whether the righteous have the power of obeying the commandments of God."

Both parties are agreed as to the fact, but there is a difference about terms. The Jesuits insist that this power is *proximate*, yet they do not agree in the definition of this term. "But being all united in the design to ruin M. Arnauld, they have resolved to agree on this term *proximate*, which both parties might use indiscriminately, though they understand it diversely, that thus, by a similarity of language, and an apparent conformity, they may form a large body, and get up a majority to crush him with the greater certainty."

"'But,' says the inquirer, 'it would be unworthy of the Sorbonne and of theology to employ equivocal and captious terms without giving any explanation of them. In short, fathers, tell me, I entreat you, for the last time, what is necessary to be believed in order to be a good Catholic?'

"'You must say,' they all vociferated simultaneously, 'that all the righteous have the *proximate power*, abstracting from it all sense—from the sense of the Thomists and the sense of other divines.'

"'That is to say,' I replied in taking leave of them, 'that I must pronounce that word to avoid being the heretic of a name. For, pray, is this a Scripture word?' 'No,' said they. 'Is it a word of the Fathers, the Councils, or the Popes?' 'No.' 'Is the word, then, used by St. Thomas?' 'No.' 'What necessity, therefore, is there for using it, since it has neither the authority of others nor any sense of itself?' 'You are an opiniative fellow,' said they; 'but you shall say it, or you shall be a heretic, and M. Arnauld into the bargain; for we are the majority, and should it be necessary, we can bring a sufficient number of Cordeliers (Franciscans) into the field to carry the day.'"

PROFESSOR UPHAM'S RATIO DISCIPLINÆ.

Will you permit a subscriber, Messrs. Editors, through the medium of your paper, to suggest the republication of Professor Upham's work on Congregationalism, entitled "*Ratio Disciplinæ*." Whether this title means the reason or the method of church discipline, or ecclesiastical polity, or both, I cannot say; but sure I am, the book is needed. And if a new edition were prepared by the author, with a still fuller development of what Congregationalism is; how it is distinguished from Independency, yet as embracing in itself all that Independency, so called, maintains; what, in fine, that system of Congregationalism is, which has been known and tested, for more than two hundred years, as New England Congregationalism,—I say, if the author would prepare and publish a new edition of his work, it would, there can be no doubt, meet a large sale in New York, as well as New England; for a standard work, for circulation, on this subject is greatly needed.

CONGREGATIONALIST.

A COLLECTION OF CHURCH MUSIC; Comprising many of the most popular and useful tunes in common use, together with a great variety of New and Original Psalm and Hymn Tunes, Sentences, Motetts, Anthems, Chants, &c. Designed for the use of Choirs, Congregations, Singing Schools, and Societies. By GEORGE F. ROOT and JOSEPH E. SWEETSER. New York: John Wiley, 161 Broadway. 1849.

This collection of Church Music, compiled by gentlemen of science, taste and experience—the leaders of choirs in two of the most prominent churches of this city—has some peculiar excellencies which give it a character of its own. It discards almost entirely the light, fantastic style of church music which has of late become popular in certain quarters, and adheres to that simple harmony which is better suited to the expression of devotional feeling. It contains many old tunes, selected not because they are old, but because they are of standard merit; among these are some fine German chorals. The new tunes are of the same general character with the old, easy to be sung by a choir, and easy to be learned by the congregation. While the work is thus characterized by the simplicity, dignity and gravity usually appropriate to sacred song, it is not deficient in higher compositions—for special occasions—which will task the skill of the best trained choirs. In short, we do not know of a better collection of Church Music extant; and its general use would improve the taste of congregations with respect to one of the most important parts of public worship, and often neglected or perverted.

THE SINGERS MANUAL: for Teachers, Pupils and Private Students. By Frederic A. Adams, A.M., G. F. Root, and J. E. Sweetser. New York: John Wiley, 161 Broadway. 1849.

We have here in small compass and in simple language, a truly philosophical treatise on the training of the voice for singing. No class can go through this manual thoroughly without acquiring the habit of easy and distinct enunciation, with a good quality of tone. One point which is dwelt upon in the Fourth Lesson, is no less important to public speakers than to singers; viz. that "the abdominal muscles constitute the real motive power of the voice." He who trains his voice on the principles here laid down, will be enabled to sing naturally, without harshness or straining, and without fatigue. We commend this manual to teachers and learners of music.

PRACTICAL.

For the Independent.

GETHSEMANE.

BY J. L. C.

It was a dark and fearful night
When Jesus, with His faithful few,
Aside from life's dull, tiresome road,
To this lone spot for rest withdrew.

'Twas a sad hour, and yearning hearts
Swelled with an agony of grief
And dreary sense of loneliness;
And earth could yield them no relief.

He whom they loved and served must go;
Nor could they stay His holy zeal
To meet the last, dread, trying hour,
Appointed by His own good will.

But oh! as that dread hour drew near,
It seemed enwrapt in thickest night;
And darkest gloom hung o'er the way,
Nor beamed for *Him* one cheering light.

It was too much; and with a prayer,
Bursting from out His anguished breast,
He made the raging tempest still,
And calmed the angry waves to rest.

The struggle ceased, and heavenly peace
Came o'er the pure, Anointed One;
And, in the sweetness of its light,
He prayed, "Thy will, O God! be done."

Oh, blessed prayer! and blessed Friend,
To welcome thus that storm-rent night
Of anguish, woe and cruel death,
To make earth glad with heavenly light!

Welcome the trials of the way!
When Christ drank such a cup for me,
These nights can ne'er be half so dark
As that in lone Gethsemane.

Jesus, when, on this thorny road,
My heart is loth to trust in Thee,
Oh! teach me of Thy precious love;
Remind me of Gethsemane.

Dying Words.

The following are the dying words of the celebrated *Father Bourdaloue*, so renowned for his eloquence—born, 1632; died, 1704, at Paris.

"I see very well that I cannot be cured without a miracle: but what am I, that God should condescend to work a miracle in my favor? The only thing I ask is, that his holy will may be accomplished, at the expense of my life, if he so ordains. That he should destroy this body of sin, I consent, with all my heart,—that he should separate me from this world, where I have been but too long a time, and that he should unite me forever to himself."

The Converted Infidel.

A. B., at the time of my first acquaintance with him, was an avowed disbeliever, not only of the doctrines, but of the reality of the Christian religion. He was commonly termed *an infidel*, and he, himself, cheerfully accepted the name as appropriately designating his principles. Yet, in his general appearance, he was sober and thoughtful—in his conversation apparently frank and honest—and when he attended upon the preaching of the Gospel (as he sometimes did,) he was an attentive, and to appearance, a most devout listener of the *word*. Never was he known to manifest any other appearance, in a religious assembly, than that of a serious and humble worshiper. Yet he despised the religion of the Gospel, and looked upon the Gospel itself as an idle tale. He gloried even in finding inconsistencies in the followers of Christ, and well did he know how to use them in opposing religion, or in disseminating the principles, if principles they may be called, of infidelity. His mind had not been cultivated above that of ordinary men, yet it was self-disciplined by thought, reflection, writing, and reading, so that he was no contemptible opponent to those who felt themselves best qualified to meet his attacks. Often have I conversed with him upon religious topics, but never left him feeling that any impression for the better had been made upon his mind; but rather, that he might exult in his own victory. But He who has the hearts of all men in His own hands, and can mold them at his own pleasure, as the potter does his vessel, can change the proud infidel, and bring him to live and defend that Gospel which he had despised and opposed. It pleased God to visit this man with a long and severe sickness, during which time his views underwent such a change, that he felt that religion might be true and infidelity false. But he wished to be consistent. He was ashamed to acknowledge the change. And at a time when neither himself nor any of his attendants or friends supposed it possible for him to recover, he requested them, with a struggle in his feelings, which no one however discovered, and against his own convictions, to publish to the world, that he died a firm believer in infidelity. Thus giving evidence, as he afterwards said, of the possibility of being dishonest, and of deceiving friends in a dying hour.

* But he was a chosen vessel of God, destined for usefulness in his cause, and hence was raised up from the borders of the grave. As health and strength returned, he was led to read and study that *word* which he had before despised, and to attend more frequently at the house of God, so that some were encouraged to hope that he might yet be "made after God in righteousness and true holiness," and prayed for such a result. But he strove against disclosing his feelings, and as long as possible resisted the light which was breaking in upon his soul. Divine grace, however, conquered, and he bowed submissively and joyfully at the feet of sovereign mercy. And well does the writer remember the first meeting for prayer he attended after this event—the deep solemnity of the occasion—the solemn, yea, awful stillness of the place when A. bowed in prayer, save occasionally the stifled sobs of rejoicing Christians, or convicted sinners. Was it possible that he who refused to let others pray with him, when he was apparently just on the borders of the grave, was now praying himself! Yes; "Behold, he prayeth." And, as he said, when asked what reason he had to hope he had met with a change of heart, "Whereas I was blind, now I see." And well does the writer remember the day when he took the vows of God upon him, and united with the church of God. In the presence of God and angels, and a large congregation of his fellow-men, some whom he had influenced to reject the Gospel, he boldly stood up to confess Christ, and was baptized in the name of the Holy Trinity. Perhaps others have had similar occasions and similar feelings, but never have I had such indescribable emotions as when baptizing that man. His conversion seemed such a miracle of grace, and it was so wonderful that such an opposer should take the name of Christian, that it seemed more like a dream than reality. Could it be, that one who had been chief at a mock celebration of the Eucharist, was now to sit at the table of his Lord and truly celebrate his love? Could it be, that one who had used every expedient to bring reproach upon the followers of Christ, was now to unite with them, and share with them in the revilings of the enemies of the cross? Was here an exhibition of the power of Divine grace, or was it a mere device of the adversary to deceive the people of God? Years have since passed away, during which time he has honored his profession, yet those scenes are as vividly impressed upon my memory as though they were transactions of yesterday, and I am confident they must be imperishable.—*Mother's Magazine.*

[From the Connecticut Psalms and Hymns]

Hymn for Twilight Prayer.

Hail, tranquil hour of closing day!
Begone, disturbing care!
And look, my soul, from earth away
To him who heareth prayer.

How sweet the tear of penitence,
Before his throne of grace,
While, to the contrite spirit's sense,
He shows his smiling face.

How sweet, through long-remembered years,
His mercies to reeall,
And, pressed with wants and griefs and fears,
To trust his love for all.

How sweet to look, in thoughtful hope,
Beyond this fading sky,
And hear him call his children up
To his fair home on high.

Calmly the day forsakes our heaven
To dawn beyond the west;
So let my soul, in life's last even,
Retire to glorious rest.

DON'T PUT IT OFF.—When little Nathan Dickerman was dying, he was asked if he had any word for his companions in the Sabbath school. "Tell them (said he) to love the Savior, and *not put it off*."

"I am dying," said one, "but I am happy. I am going to Jesus. Thanks to God, who did not let me put it off." "I am dying," said a youth recently, "and I am going to hell. Tell them all for me that it is a dreadful thing to die a sinner. Tell them not to *put it off* as I have done." Very recently another said, "In the midst of the terrors of dissolution and despair, I say, God will punish the wicked. O, if I had taken good advice when it was given me—but now it is too late." Yield now to God, "lest thou mourn at the last, when thy flesh and thy body are consumed, and say, how have I hated instruction, and my heart despised reproof, and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me." Pull not away the shoulder nor refuse to hearken. More mournful words are not to be found than those which delaying sinners will use in the end:—"The harvest is past, the summer is ended, and we are not saved." Oh, words!—NOT SAVED—WE ARE NOT SAVED!

A REMARKABLE FACT.—Will ministers and Christians ponder it?

We extract the following from an article communicated by a Cumberland Presbyterian minister to the "*Banner of Peace*," printed at Lebanon, Tennessee:

"One thing is quite remarkable, and that is, that *every church* within the bounds of the Presbytery which has had a *revival*, has had an interesting *Sabbath school:* and where there has been *no such school, there has been no revival*. From the foregoing remark, I am ready to draw the following inference: *That wherever a church will cordially co-operate in sustaining any religious enterprise, the importance of which their particular circumstances will point out, the Lord will bless them;* thus illustrating the saying of the wise man, Prov. xi. 25; 'He that watereth shall be watered also himself.'"—*Texas paper.*

WANTS.—There is a great want of missionaries. There is a great want of true and living Christians. There is a great want of revivals of religion. There is a great want of prayer. There is a great want of faith. There is a great want of humility, love, deep anxiety for souls, and a holy consecration to God. "Lord help, or we perish."—*N. O. Presb.*

WEALTH.—Martin Luther said, "Wealth is the smallest gift of God. What is it to be compared with His word, or corporeal gifts, such as beauty, health, and activity? What is it to the gifts of the mind, such as intellect, science and taste?"

MISCELLANEOUS.

For the Independent.

To Miss V. M., on her Wedding Morning.

BY A BRIDE-MAID.

Go seek thy widowed mother,
She hath wrought a faithful part;
And offer her thy heartfelt thanks,
E'en now, before you part.

Then kneel beside thy couch,
And breathe an earnest prayer,
That the blessings of the loved and lost *
May rest upon thee there.

Then sing thy last adieu
To thy childhood's happy bower;
It hath shielded thee in love and truth,
Through many a weary hour.

Fulfill in Hymen's chain
A noble, glorious part;
And, till the hour of death, still let
Fond heart respond to heart.

And if thou hast one thought
From thy wedded life left free,
Then, in the name of friendship pure,
I'll claim that thought of thee.

* The deceased Father of the Bride.

A Deaf and Blind Young Lady.

I attended a camp-meeting some ten miles from Winchester, in the great valley of Virginia, and was favored with the opportunity of renewing my acquaintance with a young lady whose case is almost, if not entirely, equal in interest to that of the celebrated Laura Bridgman. She is entirely blind, and altogether incapable of hearing; and yet is one of the most cheerful, pleasant, and pious young ladies of my acquaintance.

Louisa Kennerly, to whom I refer, is the youngest daughter of the Rev. Thomas Kennerly, of Greenway, Clarke county, Va., and is now, I suppose, about twenty years of age. I remember her very distinctly when, some dozen years ago, I had more frequently than I now have the privilege of enjoying the hospitalities of her father's house. She was then a bright, lively little girl, rejoicing in all the innocent sportiveness of youth, while her future indicated nothing but a continuation of the delights and comforts which she then enjoyed. Eight or ten years ago one of her sisters was singularly afflicted with a disease which silently undermined her constitution, wasted away her strength, and carried her to the grave. Some months after her death Louisa became afflicted in much the same way, and her distressed parents looked for a similar termination. Her case, however, was quite different from that of her sister. She became exceedingly ill; and one day, when her death was looked for each moment, she was suddenly deprived of the sense of hearing. A day or two after, and her sight left her. It is hardly possible to imagine the anguish of her kind and affectionate parents, when they perceived that this double calamity had befallen their darling daughter. As strange as the idea is, it seemed to them that their only comfort was in the expectation that their almost idolized child would soon be done with all the sufferings of life, and that death would presently terminate her stay in a world that seemed only darkness and gloom to her.

But if such were *their* feelings, what must have been Louisa's when *she* became aware of her utter desolation! The day following her deprivation of sight, when for a little while she was partially relieved from her excruciating pain, she complained of the great darkness of her room, and begged that candles might be lighted. Her father, unwilling to inform her that she was blind, contrived, by forming letters on her hand with his finger, to let her know that they did not wish to bring candles into her room just then. On the next day she complained more than ever of the excessive darkness of her room, and begged to be taken into one that was lighter. It was useless to attempt any longer to conceal the painful fact from her, and the sorrow-stricken father, by the same process, informed her that *she was blind*, and would never again behold the light of day. Poor Louisa turned her face to the wall, and God mercifully gave her power to give vent to her agony in a flood of tears.

Life still seemed suspended on the merest hair, and the great anxiety of her parents now was that she should be converted before she died. She had been an inquirer after God before her sickness, and the important subject was still upon her mind. But the peculiarly distressing circumstances in which she was now placed seemed to present insuperable difficulties in the way of her conversion. "Father," said she, one day, while as yet her death was daily looked for, "Father, how can I get religion now? I cannot see to read, and I cannot hear you or Mr. W. (one of the circuit preachers) talk about Jesus. What must I do? Father, *how* can I get religion?" To this most important question her father answered as best he could, communicating religious instruction by forming letters upon her hand with his finger. God blessed the effort, and in a few days she was enabled to "lay hold upon the hope set before her," and to rejoice in the assurance that God had pardoned her sins.

After months of severe and almost unparalleled suffering she began to recover her health, which has for several years been uninterrupted—but the light of day and the music of sounds are forever debarred her in this life. During all the time that has elapsed since her conversion God has kept her in "perfect peace." No one ever hears her murmur—but calm, tranquil resignation marks all her sayings and doings. While she is never light nor trifling, she is always pleasant and cheerful. Said her father to me, when speaking of her affliction, "She is the most cheerful member of the whole family."

The method of communicating to her by writing with the finger upon the hand was found to be too tedious for the purposes of conversation; but what was to be done? No other mode seemed at all possible. At last Louisa's fertile genius invented a sort of short-hand method of talking with the fingers, by which a touch was made to represent a word, and sometimes a whole sentence; and now by this means she is enabled to converse with great rapidity. A young lady, who is a thorough adept in this system of conversation, is her constant companion, and holding Louisa's hand in hers, informs her of whatever transpires in which she might feel interest. She accompanies her to church, and makes known to her the most material parts of the sermon. She sits by her in company, and tells her who speaks to her, and what is said. In a word, she supplies in a great measure to the afflicted one, the senses of which God has seen it right to deprive her.—*Christian Advocate and Journal.*

My Birth Day.

I am ten years old to day. I wish I was twenty. Then I should be grown up and do as I please. But now I am a child and have to obey others: I shall then be done with school and can go into company with men and women. What pleasure I shall have then! I shall not be obliged to study lessons, or ask my father when I wish to go anywhere. I will buy whatever I want, and amuse myself as I choose. I shall be invited into company, and I shall be cheerful and happy all the year long. O, how I wish I was twenty.

Twenty! Let me see. It is ten years off yet. Ten years! What a long time! I wonder why the time that is coming seems so slow, and the time that is past so short. It appears to have been but the other day when I was nine, and not much longer since I was five. But now it will be five years before I shall be fifteen and then five more to twenty. It seems a great while. But I hope they will go as quickly as the last ten. This is 1849; it will be 1859 before I am twenty. Eighteen hundred and fifty-nine! Surely it is longer than to 1859.

But I wonder if time will be short when I get to be twenty? I do not want to be so old as thirty. I wish I could keep at twenty-five at farthest. Let me think. It is only ten years from twenty to thirty. That is so old. People do not feel like young persons then. I wish we could go back from thirty to twenty. But I suppose we must go on, and ten years more will be forty! How *very* old! My father is now forty, and he does not seem like a young man. And ten more will be fifty — then sixty — seventy — eighty — ninety. But stop; there are not many people so old as that. I wonder what is the reason? It is strange people get sick when they are old. Where are the old people? I wish nobody would die. Die! Die! must I die before I am ninety? I think not. Some people live to be ninety; and I am so strong and well, I guess I shall be as old as that, and perhaps an hundred. How dreadful it must be to be so old when they know they have to die!

But I forgot! My dear mother died four years ago, and she was just twenty-six. O, I remember her. She was young. I remember how lively, and happy, and beautiful she was. But she died, I wish I could see her sweet face smiling on me again. But she is dead. Only twenty-six. And there was my little sister, too; she died at the same time and was only a few hours old. Then some people die before they are so old as ninety; and children may die.

I will not think of this. Yet I cannot help thinking of my dear mother; how white and cold she was when she was dead. And she was well only a few days before. Then people may die before they are thirty. And my little sister died before she was one year old. Suppose I was to die before I am twenty. O, I wish I could stop thinking about such things. But I remember my mother. I cannot help weeping. She was not thirty, and healthy as I am now. It is possible, then, I may not live to be twenty! I always believed death to be a great way off from me, and never thought of dying before I should be very old. But I now see that many die young. I can recollect several at school, and in our neighborhood, who have died, and were about my age. Who can bear to die! I do not want to be twenty. I almost wish I was only five.

"A Barnegat Pirate."

Much has been said, though but little seems to be known, of our Jersey-shoremen, commonly called "Barnegat Pirates." The Salem *Standard* introduces one to our notice—Captain Joseph Gaskill—whose "piratical" achievements are illustrated by the fact that he has assisted on various occasions in rescuing *six hundred* persons, and millions of property, from shipwreck—without having ever received one cent by way of remuneration. The *Standard* says:

"Capt. G. is as unassuming as he is brave, and it is with the greatest difficulty he can be induced to enter upon a recital of his adventures, which have been sufficiently numerous on our wild and desolate shore, to fill a most entertaining volume. Last April a brig drove ashore near Great Egg Harbor; the night was dark; and the storm raged furiously. As usual, the shoremen crossed the sound to the beach, but their boats were all too heavy to be carried over, and it was impossible to pass them out the inlet. In the extremity of despair, and while the vessel was momentarily expected to go to pieces, Capt. G. arrived with his diminutive gunning skiff, decked over except a small space scarcely large enough to seat the rower. The skiff was soon carried across the beach, launched into the surf, and Capt. G. seizing the oars, started directly through the breakers for the brig. Every wave, of course, submerged the tiny craft, but drenched and half frozen, he finally arrived along side.

The captain and crew were struck with astonishment at the temerity of the bold sailor, and forgetting their own peril, hailed her, "Skiff, ahoy! where are you bound!" Captain G. received one of the crew aboard from the bowsprit, who, sitting with his back to the stern, formed a breakwater, and by this means was safely landed. Notwithstanding the coldness of the weather, Capt. G. continued his trips until every man on board was saved; and sunrise found him struggling for a full hour, on his last trip with the captain and his dog. The entire crew would undoubtedly have perished had it not been for the intrepidity of Capt. G. in venturing out in his mere egg-shell skiff. No offer of money would have induced him to perform this noble act, but the knowledge that fellow-creatures demanded his assistance appealed to the heart, and commanded the aid of the generous sailor."

Evil Company.

The following beautiful allegory was translated from German:—

Sophronius, a wise teacher, would not suffer even his grown up sons and daughters to associate with those whose conduct was not pure and upright.

"Dear father," said the gentle Eulalia to him one day when he forbade her in company with her brother to visit the volatile Lucinda, "dear father, you must think us very childish, if you imagine that we should be exposed to danger by it."

The father took in silence a dead coal from the hearth, and reached it to his daughter. "It will not burn you, my child, take it."

Eulalia did so, and behold! her delicate white hand was soiled and blackened, and as it cnanced her white dress also.

"We cannot be too careful in handling coals," said Eulalia, in vexation.

"Yes, truly," said her father; "you see, my child, that coals, even if they do not burn, blacken. So it is with the company of the vicious."

The Harp of the Mind.

The mind is a more delicate instrument than any human invention, and it is worthy of more constant care. The musician is very careful of his favorite instrument, and preserves it from every danger and exposure. How much more careful then ought the youth to be of the harp of the soul. To keep that from the rude hand of sin, and to keep it in such sweet and peaceful tune that it may breathe no other strains than those of virtue, is of great importance to them.

Then listen to the voice of wisdom—"keep thy heart with all diligence, for out of it are the issues of life." Let thy conduct through life be such as shall be acceptable and pleasing to Him who is the giver of our blessings; and let the chords of thy soul, knowledge, faith, hope and charity, be kept in harmony, and yours will be the sweetest music of bliss in life, and the purest joy and peace in death.

Tallyrand died at Paris, in the eighty-fourth year of his age, on the 17th of May, 1838. By his will he has strictly prohibited his heirs from publishing his memoirs—which he wrote himself, and which are, it is said, deposited in England—until thirty years shall have expired from the day of his death. Many a state mystery and many a grand secret in diplomacy will no doubt be revealed to the curious public of 1868.

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